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(Concluded.)

It has been supposed by some that fire denotes judgment or wrath. It has been urged that John himself explained what is meant by the baptism

of fire by adding the words—"but he will burn up the chaff with unquenchable fire."

We suspect that such interpretation is entirely wrong. The idea of baptism admits of so little congruity with the idea of punishment that we are constrained to seek another explanation.

John the Baptist was sent among his countrymen to prepare the way for the coming of Christ. He performed his mission by awakening expectation of the Messiah. It was his aim to elevate their conception of the greatness and excellence of the Promised Deliverer. And when the people began to muse and wonder whether he, prophet of the wilderness, was not the One Promised, it remained for him to discriminate between his own service and the office and work of Christ, in such a way as to show that the latter would be far more closely searching and profoundly spiritual. Therefore he said, "I baptise with water, but He shall baptise with the Holy Ghost and with fire."

The statement used by John was simple and not diverse. Baptism with the Holy Ghost and baptism with fire were concomitant ideas. Baptism of the Spirit would express the regenerative influences that should accompany the ministry of Christ; baptism with fire would express that inward strength, and fervor, and devotedness, which should be imparted with spiritual life.

Such modes of expression were quite consonant to habits of the Jewish mind. Throughout the record of Jewish history, fire had been the symbol of the Divine presence. It was seen in the bush upon Horeb, that illumined the mountain and shone on the wilderness, yet consumed not. It was seen in the pillar that guarded the mighty encampment of Israel, through their long journey. It was seen in that indescribable brightness which rested above the mercy-seat and beneath overshadowing cherubim.

They, therefore, who were listening to John, would naturally receive his allusion to a baptism of fire as a clear intimation of fresh disclosure of the power and presence of God.

We are not to look for full explanation to the words immediately following in the discourse of John, but should rather turn to another scene.

Jesus, not yet ascended, is saying to His disciples: "Wait for the promise of the Father. John baptized with water, but ye shall be baptized with the spirit."

"Not many days" they waited, and upon them the Holy Ghost descended like a mighty rushing wind. Then appeared tongues of flame, hovering in mid-air, and resting on each of them. It was a baptism with the spirit, and it was a baptism with fire. Those disciples, speaking as the Spirit gave them utterance, and spending their energies as endued with power from on high, afforded us an example of what it is to realize the promised baptism. Then shall we not seek the same; and for the church, and for her ministry also, pray and entreat a baptism with the Spirit and with fire?

The following account of the introduction of the Fuchsia into England, is given by Mr. Shepherd, conservator of the Botanic Gardens, Liverpool.

Old Mr. Lee, a nurseryman and gardener near London, well known fifty or sixty years ago, was one day showing his variegated treasures to a friend, who turned to him and declared:

"Well, you have not in your collection a prettier flower than I saw this morning at Wapping."

"No? And pray what was this phoenix like?"

"Why, the plant was elegant, and the flowers hung in rows, like tassels from the pendent branches, their color the richest crimson; in the centre a fold of deep purple," replied his friend.

Particular directions being demanded and given, Mr. Lee posted off to Wapping, where he at once perceived that the plant was new in this part of the world. He saw and admired.

Entering the house, he said:

"My good woman, this is a nice plant; I should like to buy it."

"Ah, sir, I could not sell it for money for it was brought me from the West Indies by my husband, who has now left again, and I must keep it for his sake."

"But I must have it."

"No, sir."

"Here," he cried emptying his pocket; "here are gold, silver and copper."

His stock was something more than eight guineas.

"Well-a-day, but this is a power of money, sure and sure."

"'Tis yours, and the plant is mine; and, my good dame, you shall have one of the first young ones I rear, to keep for your husband's sake."

"Alack, alack!"

"You shall, I say, without fail."

A coach was called, in which were safely deposited our florist and his seemingly dear purchase. His first work was to pull off and utterly destroy every vestige of blossom and blossom-bud; it was divided into cuttings, which were forced in bare-beds and hot-beds, were re-divided and sub-divided. Every effort was used to multiply the plant. By the commencement of the next flowering season Mr. Lee was the delighted possessor of three hundred fuchsia plants, all giving promise of blossom. The two which opened first were removed into his showhouse.

"Why, Mr. Lee, my dear Mr. Lee, where did you get this charming flower?" exclaimed a lady customer.

"Hem! 'Tis a new thing, my lady; pretty is it not?"

"Pretty! 'tis lovely! Its price?"

"A guinea; thank your ladyship," he replied, as he received the money.

One of the two plants stood in her ladyship's boudoir.

"My dear Charlotte, where did you get this flower?" said a visitor to her ladyship.

"O, 'tis a new thing; I saw it at Old Lee's. Pretty, is it not?"

"Pretty! 'tis beautiful! Its price?"

"A guinea. There was another left."

The visitor's horses smoked off to the suburb; a third flowering plant stood on the spot whence the first had been taken. The second guinea was paid, and the second fuchsia adorned the drawing-room of her second ladyship. The scene was repeated as new-comers saw, and were attracted by the beauty of the plant. New chariots flew to the gates of Old Lee's nursery-ground. Two fuchsias, young, graceful, and bursting into healthful flowers, were constantly seen in the same spot in his repository.

He neglected not to gladden the faithful sailor's wife by the promised gift; but, ere the flower season closed, three hundred golden guineas chinked in his purse, the produce of the shrub of the widow of Wapping; the reward of the fanny, decision, skill, and perseverance of old Mr. Lee.

The Euphrates Drying up.

The symbolic Euphrates of the Apocalypse is analogous to that of the literal river to the ancient city—viz. that which contributes to the wealth, support and protection of the Papacy. The following from the Philadelphia Inquirer of January 18, is to the point.

ROMAN FINANCE.

"In our review of the monetary condition of the European powers, we turn from Austria to Rome. Involved and ruinous as the affairs of the Hapsburgs are, it appears that the finances of the Sovereign Pontiff are, if possible, in a more complicated and hopeless state. Indeed, the Roman question must shortly be solved, unless the age of miracles speedily return, by the French Emperor and the King of Italy merely delaying until affairs run their inevitable course in the city of the Caesars. In consequence of the Pontiff wielding a temporary sceptre, it comes to pass that, in the case of other monarchs, as well as in that of private individuals, he is obliged to provide for the settlement of divers little bills at the end of the year, and the operation becomes doubly difficult when the exchequer is empty, and borrowing has reached the limit when trusting creditors tighten their purse strings.

Just now, the sum of thirty millions of francs is required to tide over present difficulties, and every effort is being made to raise this amount

by a new loan. To effect this, at a less cost, than fifty or sixty per cent., is known to be impossible; and as it is now pretty clearly seen that these and other similar little "items" must soon be shouldered by the Italian Minister, the prospect of Victor Emmanuel having to pay upwards of six millions and a quarter of dollars for a few months' additional rule of the Antonelli regime, is by no means comfortable. The truth is, bankruptcy stares His Holiness in the face, even should his friends succeed in negotiating this loan. A new issue of paper need not be relied on, as the Roman dealers are unwilling to receive such promises to pay in exchange for their commodities. Meanwhile the sale of valuable articles goes on, in order to keep off the inevitable day. The proceeds of the Campana collection were swept away at once; and manuscripts, missals, statues, pictures and other objects of taste are sacrificed as rapidly as purchasers can be found. A few days ago, twelve thousand dollars were realized by the sale of a collection of rare books and prints, and thus the treasures of the Vatican are scattered over Europe and America, while the sums which are paid in return for them are quite unequal to relieve the necessities of the Roman exchequer.

Indeed, it is hinted that notwithstanding the reluctance of the Pontiff to admit the reality of the crisis which has arrived, he is beginning to perceive that his affairs are becoming desperate; and it is affirmed that he has resolved to face his arduous position in a manly spirit, and demand from Louis Napoleon a candid exposition of the line of policy which he has resolved to carry out in the settlement of the Italian question. We perceive that a correspondent of a London Journal affirms that Monsignor Bellegarde is entrusted with such a commission to Louis Napoleon. Professedly, his object in leaving Rome was to visit his father in Germany, who is indisposed, but on arriving at Marseilles he proceeded directly to Paris. The dread on the part of his holiness is that the silent man of the Tuileries may, if he speaks on such a subject at all, declare that if the Court of Rome is dissatisfied with the conduct of the French troops at Rome, they shall be withdrawn; but on the express intimation that no Austrian or Spanish forces shall be permitted to enter the city in their stead. Did Napoleon take such a step, the Italian troops would forthwith march into the Eternal City, and his Holiness would be shut up to the alternative of taking his departure or of consenting to the arrangement which Victor Emmanuel is prepared to guarantee, to wit—a throne on the Vatican with a competent support, enabling the Head of the Church to rule on his own.

Then again, at the Vatican on a mission lately arrived asked if the feelings of Napoleon towards him were the same as he had professed at the treaty of Zurich. The prudent ambassador replied, that the Emperor had not changed, but that the times were altered, and the affairs of Italy were now in such a state that the Roman question demanded a speedy solution.

God's Care.

"What is man, that Thou art mindful of him," is the text for much rational atheism in the minds of some well meaning people. They can not believe that the Infinite Spirit takes note of trifles, or looks into details. Have they the delicate petals of a wild wood flower, the tangled fibres of its stems, the fairy tracery of its leaves, the impalpable fragrance it gives out? Have they ever considered that each tiny leaf or fibre cost a thought of Deity? Have they examined in a microscope a hair from their own head, and observed its minute vessels and complicated mechanism? The eternal mind plans and perfects the most insignificant of his works, and often in the smallest we may discern the most wonderful display of wisdom and skill. "Even the hairs of your head are all numbered," and a sparrow falls not to the ground without His permission. Trust God in all things, oh, thou of little faith, for in his very greatness lies the security that thy insignificance is not forgotten! N. Y. Obs.

The Kingdom of Messiah.

Those who maintain that the history of the Jews as a nation is ended, and that Christ is never to sit on the throne of his father David, would do well to read and consider carefully the 17th chapter of the first book of Chronicles. If David had looked into the history of his descendants, had seen that ten of the twelve tribes would revolt from his grandson, and never again be under the rule of his family; had he foreseen that, in a few centuries, five-sixths of Israel were to be driven out and carried far away into foreign countries, and in a few centuries afterwards, the remainder—Judah and Benjamin—were to be scattered to the four winds of heaven, to become a reproach and a by-word among all the nations of the earth; if he had foreseen this, would not his utterances be those of grief and lamentation, rather than of joy and triumphant praise? What shall we say, then, that the Lord deceived David? That the God of truth said, He would establish the throne of the seed of David forever; that he would ordain a place for his people Israel, where they should dwell, and be removed no more, when he all the while intended in a few centuries to put an end at once to the Jewish nation and David's throne? God forbid that we should thus dare to tamper with the promises of the Almighty, of Him who cannot lie. No in mercy to the weakness of humanity, the nearer calamities were hid from David's eyes, and he was carried beyond the present dispensation to that glorious time when his seed, the promised Messiah,—"shall take unto himself his great power and reign;" when he shall be at once "King of Israel," and "King of the whole earth."

The glorious vision here afforded to the royal Psalmist was, from this time forth, the delightful theme of his songs of praise. Every victory, every delivery, carried him in spirit beyond the passing event to the future glory, when "the wicked shall not be," when the "evil-doers shall be cut off, and those that wait upon the Lord shall inherit the earth," (Ps. 27:9, 10), and the "Lord shall be king over all the earth." (Zech. 14:9.) In these visions, the restoration of the earth to its primeval fruitfulness is always conjoined with the reign of Messiah over it. When he "judges the people righteously," "then shall the earth yield her increase;" (Ps. 47: 4-6) when "he cometh to judge the earth," then "the field, and all that is therein," is joyful, and all "the trees of the wood rejoice before the Lord."—Ps. 96:12, 13.

The seventy-second Psalm is an interesting example of David being led from the contemplation of Solomon and his kingdom, to the higher theme of Messiah and his universal kingdom of peace and blessedness. The two themes are at first so blended together, that we only discover that something more than Solomon's kingdom is towards the loftiness of the strain; but to-morrow's kingdom is entirely of that heavenly kingdom that is to endure forever, and the tabernacle of God shall be with men, and he will dwell with them, fill the eye and heart of the departing Psalmist. "His name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God; the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen. The prayers of David, the son of Jesse, are ended."—Ps. 72:17-20.

David thus looked beyond his immediate posterity, that illustrious descendant who should be "born king of the Jews," (Matt. 2: 2,) we have the most direct and intimate testimony. Peter expressly alluding to the message in 1 Chronicles we have given above, states that David being a prophet, knew "that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne."—Acts 2: 30. This is the only key to David's song of joyful praise at the announcement made to him. He had had a turbulent life; he and his people Israel had spent their days amid wars and rumors of wars; but the Lord granted him a vision of a kingdom of eternal peace, where "Israel shall dwell safe-

ly," ruled over by Christ, "the Lord our righteousness," who shall be "king forever and ever." What wonder, that, with such Scriptures in their hands, the early disciples should cry out when Jesus triumphantly entered Jerusalem, "Blessed be the kingdom of our father David, that cometh in the name of the Lord!"—Mark 11:11. At Christ's birth it was expressly declared by an inspired prophet that "the Lord shall give unto him the throne of his father David." Was David's throne in heaven? Or was it in the hearts of men? Oh, that men would take the words of God in their honest simplicity; that, instead of severing the future happiness of the glorified church from the future happiness of the earth under the reign of Christ, they would see the close relationship in which they stand to each other! Why try to contemplate being blessed with Christ, in some indefinite region of space, far removed from earth and its concerns, instead of embracing the Scriptural declaration that we are to be joint-heirs with Christ in the inheritance of the "nations and the uttermost parts of the earth," (Ps. 2, 8,) over which we are to reign with him? If such glorious expectations were a fanciful theory, based on obscure and doubtful texts, we might well be reproached with presumption; but it is the declaration of all Scripture, which thus interpreted according to its plain and literal meaning, makes a consistent whole; the purport of which is to lead us to look for, and hasten unto, the coming of the day of God, [2 Pet. 3:12,] and to pray with earnest longing, "Thy kingdom come; Thy will be done on earth as it is in heaven." *Voice of Israel.*

Grace in Pardon.

It is a part of the Divine plan of salvation to exercise sovereign grace in pardon. God forgives not on account of any desert in the sinner, but on account of His own infinite mercy and love. He forgives freely and fully, blotting out the sins of the past, and imparting grace to overcome sin for the future. It is not easy for the sinner to accept salvation on such terms. He longs to have some sense of desert, and to bring God under obligation to pardon. But if saved at all, it must be only by sovereign grace. Mr. Hopkins, in his third volume of "The Puritans," gives an illustration from English history of such an exercise of mercy.

In one of the gala-days at the court of Queen Elizabeth, of England, soon after the execution of Mary Stuart, the general gaiety was arrested by the sudden seizure of a courtly stranger, by the guard. His singular appearance had created suspicion, and being watched, he was found to be armed, and bent on mischief. The Queen having ordered the guard to bring the prisoner before her, asked him,

"Who are you?"

"Marguerite Lebrun," was the reply.

"Marguerite! Marguerite!" cried her Majesty, in wonder.

"Madam! I wear a beard!" tearing it from her face, "and also a man's apparel, but I am a woman."

"Loose your hands!" said Elizabeth to the guard.

"Nay, madam, I mind not a rough hand. What is the pinching of an arm to me, who carry a broken heart?"

"Who hath broken your heart?"

"Elizabeth of England."

"We do greatly marvel at words so bold and strange. Heard you ever my lords, the like of the Queen of England?"

"Madam, you have reft all that my heart did love. How could it help breaking?"

"My mistress, my queen, my chief-beloved, Mary of Scotland. My husband too. My all. Yes, lady; beggared and broken-hearted. You bid me speak. You bade me tell my errand. I obey. For years my husband and myself had been honored in her service. We were with her when—when—Madam, the horror of that scene was a dagger to my husband. I tried, I prayed that the wound might stanch; but—but—lady, I am a widow. I lost a loving husband at Fotheringay. I felt my heart-strings yield; but I vowed over both their coffins that I would live to revenge both. I came here to fulfill my vow.

A few steps more, and I had succeeded. I have struggled hard against my purpose; but in vain."

It cost the queen a stern effort to retain her composure under such a speech, but she calmly asked, "What think you is my duty upon the hearing of such a case?"

"Do you put the question to me as a queen or as a judge?"

"As a queen."

"Then you should grant me a pardon."

"But what assurance can you give me that you will not abuse my mercy and attempt my life again? Should I pardon, it should be at least upon condition to be safe from your murderous revenge in future."

"Grace fettered by precautions, grace that hath conditions, is no grace."

"By my faith, my lords," said the Queen, "thirty years have I now reigned, and never before have I found a person to read me so noble a lesson. My good lords, shall I not bid her go?"

Some of her most trusted courtiers remonstrated against the act, but the queen listened impatiently. Turning to the prisoner, she said,

"Are you not a Frenchwoman?"

"I am."

"Whither would you go, should I set you free?"

"To my country and my kindred!"

"By God's wounds! I will pardon thee; and I do it without conditions. You shall have safe and honorable conveyance to your own country. My loyal guards, see that she is cared for."

The pardoned woman looked up with wonder, and gratitude, and admiration. For the first time in the interview she made an obeisance, and carried to her grave a reverence for the Queen who could freely forgive a great crime.

In like manner Christian hearts love God because he first loved them, and his free forgiveness of all their sins excites to wonder, and gratitude, and devotion.

Watchman and Reflector.

The Battle of Winchester.

Winchester, Va., March 22.

On Saturday, at 2 o'clock in the afternoon, the enemy showed themselves a mile and a half from Winchester. The enemy consisted of 500 of Ashby's cavalry and two guns. They drove in our pickets and then skirmished with the Michigan cavalry and a part of the Maryland 1st regiment. General Shields brought up his forces, fired a round of shell and drove them back, taking several prisoners. General Shields was wounded in the arm by the fire of the enemy. Jackson had been informed by the inhabitants that the town was deserted by the Union troops, and he advanced to retake it.

Gen. Shield's force slept on their arms Saturday night. Sunday morning, Jackson being reinforced, attacked Gen. Shields near Keanstown, three miles distant. The enemy's force consisted of 500 of Ashby's cavalry, 5000 infantry, and nine pieces of artillery, with a reserve of eighteen pieces of artillery. The fight was kept up until noon, when a charge, made by the Ohio infantry, 1st Michigan and 1st Virginia cavalry, on the enemy's right, drove them back half a mile, when they got their guns again in position in a dense wood, flanked by infantry, and drove us back.

A short artillery engagement ensued, when Gen. Shields, through Col. Kimball, ordered Col. Tyler to turn their left flank, which was executed by our troops, but with terrible loss, the enemy being protected by a stone ledge. The 18th Pennsylvania and the 13th Indiana charged their centre, and the fight became general, with a terrible massacre on both sides. Col. Murray of the 18th Pennsylvania Regiment was killed.

The enemy retired slowly, bringing their guns to bear at every opportunity. Our men rushed forward with yells, when a panic ensued among the enemy. Our troops followed and drove them until dark, capturing three guns, three caissons, and muskets, equipments, &c. innumerable.

Our troops bivouacked on the field, and the dead and wounded were sent here yesterday noon.

Gen. Williams' 1st brigade, Col. Donnelly of the 28th New York commanding, reinforced General Shield's forces. Gen. Banks, who was on the way to Washington on Sunday, returned and assumed command.

Meantime, Gen. Shield's division, commanded by Col. Kimball, pursued the enemy beyond Newton, shelling them the whole way.

Jackson's men are perfectly demoralized and beyond control. They threw overboard the dead and wounded to lighten the wagons.

It is noticeable that nearly all the the rebel wounded were shot in the head and breast, testifying to the superiority of our marksmen. The men engaged on our side were chiefly Pennsylvania, Ohio and Indiana troops.

It was evidently known to many in the town that Jackson was approaching, from the holiday attire and buoyancy of spirits among men and women here. Gen. Shields' command being screened from observation on the east side of the town, led Jackson's informants to believe that our troops were evacuating the place, and that Jackson would enter unobstructed. This evidence is from prisoners.

Good judges say the enemy's loss is over 200 killed, 500 wounded, and 300 prisoners, including an aid to Gen. Jackson. Our loss in killed is 65, and in wounded about 125.

Winchester, Va., March 25. It is currently reported to-night that Gen. Banks has overtaken and destroyed 200 of Jackson's wagons.

The latest news from Strasburg is to the effect that Gen. Banks, with Gen. Shields, is there with Gen. Jackson in sight, and a battle was expected to-day. Preparations were being made to strengthen our forces.

Winchester, March 25—Evening. Our column is now five miles beyond Strasburg, and is still in pursuit of the flying rebels.

Baltimore, March 25. Two hundred and thirty rebel prisoners, captured at the battle of Winchester, [arrived here this afternoon, and have been provided with quarters in the north wing of the new city jail, the most comfortable, probably, they have enjoyed for many months. They are as miserable, dirty, and about as unsoldierly looking a crowd as were ever seen. They are all Virginians with the exception of five or six Baltimoreans, who left here before the war broke out. One of the prisoners on reaching the quarters threw up his hat and exclaimed: "Thank God! I am in the United States once more!" Others congratulated themselves at the prospect of getting something good to eat, which they admitted they had not had for some time.

Papacy in Peking.

The following highly interesting account of the Roman Catholic cathedral and cemetery at Peking, China, is extracted from a letter from Dr. Lockhart, who resides there, to the Rev. Dr. Tidman, of England. Dr. Lockhart writes:

The old Romish cathedral is being repaired. It is a fine building, ornamented and painted by the Jesuit missionaries two hundred years ago. It has been closed for many years by edict, but now comes forth again. From the roof there is a grand view of the city and palaces of Peking.

Outside one of the gates is the old cemetery. It is in excellent order, and well kept. The gates of the inner inclosure (for everything in China has inner as well as outer gates) are of white marble, the coping richly carved in high relief. The gates themselves are plates of white marble also, each gate one plate, very handsome and grand. Inside are native altars, very large, and of marble. Here are the graves and large marble tablets of Ricci, Schaal, Vdheist, Longshard, and Auglius, and many others of the old illustrious ones. It is a most interesting place, and full of imperial gifts in marble; the tablets to the above are in the form of vast tortoises, the sign of royal gift. On the city walls, on a terrace sixty feet high, about fifteen feet higher than the walls, which are forty-five feet, the top of the terrace being one hundred feet square, is the Jesuit observatory, with the bronze astronomical instruments made by the Jesuits for the Emperor Kage. Vast things they are—large celestial sphere in bronze, armillary spheres, etc., etc.—all in good order, but not

used—beautiful specimens of work. At the foot of this tower is the Astronomical Board, of which Schaal was president.

Outside the north gates of the city is the Russian cemetery, where are the graves of the murdered English prisoners, who were cruelly put to death this time last year. In the northeast corner of the city is the Russian ecclesiastical mission. It is a neat place of good extent; it is under an archimandrite, who has three priests. There are two schools for boys and girls; the girls are under the care of Madame Ballazeck, the ambassador's wife. Of course the priests do the work; their flock consists chiefly of the descendants of Cossacks taken prisoners on the frontier by the Chinese in 1715; a minister was called from Russia to instruct them, and the mission has grown up since. There are not many additions among the heathen, but there are occasional receptions of such. The Lazarists have two missionaries stationed here, and there are others in the province; but I shall know more of them by and by.

From the observatory the view of the city, and the palace and park, and of the hills to the north and east, is very grand. I know no scene equal to it. To see Peking from a height is very splendid—the place gives a glorious prospect; but when you leave the height and descend, it takes away the poetry of the thing altogether, and you find yourself in the dust and dirt of a Chinese city.

The cabs, or rather cart-stands, are rows of very good little carts, like a bird-cage set on strong wheels, drawn by a horse, ass, or mule, according to circumstances. These stands are at the gates and other public places, and the Peking cab-drivers are about as honest, and civil, and moderate in charging, as those in London. It is curious to see the great flocks of sheep kept here; hence mutton is very good and cheap, as are also beef and fowls. Long strings of fine camels bring in vegetables, lime, and coal from the mountains. Sometimes I see a hundred camels in a row passing along. The Chinese are very kind to their animals; they hardly ever abuse them, but are attentive to them, and do not overload them; in fact, the laden camels, mules, and asses come in with quite a jaunty air, which it is refreshing to see.

Peace of Mind.

God in Christ reigns over our world. It is a small, a very small part of his vast dominion. Even to the watching of sparrows, the clothing of the grass of the field with flowers, and the numbering of hairs on our heads, its affairs are under his survey. The heathen are his inheritance, and the uttermost parts of the earth a possession. When men rage against law, and threaten to overthrow the very foundations of government; when they involve a peaceful Christian country in the horrors of civil war for the gratification of ambition, and for the upholding of a vast system of social wrong; when they threaten to turn back the centuries in their progress, and to bring to naught the great experiment of self-government inaugurated at such a cost by our forefathers, shall we believe that they are in the smallest degree thwarting the purposes of the Almighty? Shall we believe that a single life is lost, or a single soul sighs itself away on the battle field, or that a single ball or bullet speeds on its course out of connection with the great lines of his everlasting decrees? Shall we allow ourselves to believe that the issues now shaping themselves were unforeseen by Omniscience, and that he will hold aloof, while might or chance leads them to conclusions to be graven broadly on the pages of history? If not then how complete is the ground of our peace of mind! The plans of the infinitely Wise are being carried into execution by these collisions and strifes of men. The clouds we so much dread are freighted with mercy. Behind the frowning Providence the smiling face of Deity is hidden. It is his choice to move in a mysterious way; or, rather, our shortsightedness naturally enough makes his way mysterious to us.

But, more than this, the Christian has a personal friend in this all-wise and almighty Ruler. Peace should, indeed, overspread his soul, when

he reflects that it is to his own Savior the reins of empire have been committed. The same being who gave such marvelous proofs of love for him; who, to save him, took on him the likeness of sinful flesh, and became obedient unto death—the death of the cross—is now governing the world, and making all events work for the illustration and fulfillment of his plan of redemption. We need not dread the thunderbolt wielded by the hand of a friend so mighty, so wise and so near. Though he may slay me, yet will I trust in him. Calmly can we trace his footsteps, and follow the path of his flaming arrows in the sky; they go charged with the high command: Touch not mine anointed, and do my prophets no harm. We see his judgments abroad in the land, and are not confounded. The sense of his redeeming love shed abroad in our hearts disarms them of their terrors.

The Christian is complete in Christ. In Christ is all riches, all health, all wisdom and all knowledge, all glory and all joy. Christ is all. In Christ—that is, so far as Christ sees to be useful and consistent with his true interest—the Christian has everything; the world, life, death, things present or things to come—all are his. So far as these are withheld from him, he may feel that as surely as Christ reigns they are purposely withheld, and that eternity will show it. If, in the convulsions of the times, any of them are snatched away, are seriously imperiled, he may recognize the same intelligent, loving purpose devising his good. Meanwhile no power, no change can rob him of his Savior. Who shall separate him from the love of Christ? What convulsions of the times can shake his faithfulness, or diminish his affection, or deprive him of one ray of his glory, or vitiate his all-sufficiency and perfect adaptedness to the wants of fallen man?—Clothed in his righteousness, reposing on his covenant as on a rock, looking for his not very remote and most glorious appearing, what is there in the most extreme changes of worldly affairs, and in the breaking up of the established institutions of men, to destroy the Christian's peace of mind? There is, indeed, much to interest him, much to call out his energies, and his active, zealous and whole-souled participation. He may deem it his clear duty to mingle personally in the deadly affray. But his peace of mind need not, meanwhile, be disturbed. Living and mingling in the world, he sees it from its spiritual side, and rises above it in sympathy and communion with him who gives it its ordinances, and perpetually sways it to his own glorious and holy purposes.



ADVENT HERALD.

BOSTON, APRIL 5, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually,

over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

Did Samuel appear at Endor?

Bro. Bliss:—with your permission I would like to ask a question or two on a subject recorded in 1st Sam. 28 chapter, with a view of learning your instructions upon it. It has come before our Sabbath School, and we are at a loss to know how to dispose of it.

I refer to the appearance—or generally supposed appearance—of Samuel to the witch of Endor.

Did he or his spirit really appear to her, or was she infatuated and deceived like Ahab's false prophet? 1 Kings 22:22, into whose mouth Jehovah had "put a lying spirit," that he (Ahab) might "go up and fall at Ramoth Gilead?"

If Samuel did actually appear there are some things connected with the narrative which appears very strange to me.

1st. In verse 6, "Then Saul inquired of the Lord, Jehovah answered him not, neither by dreams, nor by Urim, nor by prophets." And would it not appear unreasonable that he should permit Samuel to return an answer to Saul's questions?

2nd. As this woman was under a Satanic influence, or translating it into modern language, "a Spiritual medium"—and as God had solemnly charged the Israelites not to hold intercourse with such, Lev. 19, 31:20, 6, is it presumable that she actually held communion with the departed Spirit of the pious Samuel?

And then, if spiritualists are permitted to converse with holy spirits in one instance, may they not in others? And what argument can we meet them with, who aver positively that they do converse with the spirits of the pious?

This subject may have been discussed in the *Herald* years ago; but as we have all become readers of it since, and our sole object is information, we should like to have your views on it again.

Yours very sincerely,

W. H. SWARTZ.

Shiremanstown, Pa. March 7, 1862.

Few passages have been discussed, in past ages, with more warmth than that of 1. Sam. 28:7-20. Some commentators have conjectured that the whole affair was a juggle of the Pythoness whom Saul consulted; others, that the vision was in appearance only, and attended by no real presence; Augustine and others have claimed that Satan then appeared and personated Samuel; there have been others who claimed that the spirit of Samuel was brought up by infernal power, or by force of magical incantation or other arts of the Pythoness; Bishop Patrick claimed that Samuel was personated by some evil spirit; whilst others hold that Samuel appeared in person, though disembodied,—appearing either voluntarily by God's permission, or sent to communicate with Saul by God's direction.

To determine which of these conflicting hypotheses is the true one, we need to take the inspired narrative according to its plain, simple, and natural meaning, divesting ourselves of any preconceived opinions, and admitting the reasonableness of whatever the Divine Word clearly affirms. Let us, then, carefully examine the recorded testimony.

In the year B. C. 1070, about two years subsequent to the death of Samuel, the army of the Philistines had encamped at Shunem,—a city of Issachar, about five miles south of Mount Tabor and sixty north of Jerusalem, in the great plain of Jezreel—to fight against Israel. Saul hearing of this invasion of his kingdom, assembled his armies, went forth to meet the Philistines and encamped on mount Gilboa, which overlooked the enemy, and brought the two armies in plain view of each other.

er. "When Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled." (v. 5).

It was customary in such emergencies to ask counsel of the Lord. Thus Moses said of Joshua that he should "stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he and all the children of Israel with him, even all the congregation," Num. 27:22. Saul had, before this, enquired of the Lord and received answers. Before he was king, when sent in search of his father's stray asses, and finding "that they were no where," he had recourse to the prophet Samuel, (1 Sam. 10:14,) to enquire which way he should go for them; when he was told that they had been found, (9:20). On a previous occasion, when the Philistines came against Israel, "Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day," (1 Sam. 14:37); for the king's son had transgressed by eating, whilst engaged in shedding blood. Afterwards when Saul asked the Lord to show by a perfect lot who had sinned, the lot fell on Jonathan, (v. 41); and subsequently the Lord sent messages to Saul by Samuel,—as when he commanded him to destroy Amelek, (15:1-3). Saul, however, had now grossly sinned, had been rejected of the Lord, and Samuel was dead. He "enquired of the Lord" in his present emergency: but "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," (v. 6.)

Had Saul humbled himself, been truly penitent for all his sins, and continued to enquire of God, we are not warranted in saying that no answer would have been given. Saul, however, shows his disregard of God, and the insincerity with which he had enquired of Him, by turning his back upon the throne of grace and saying to his servants: "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her," v. 7.

God had said of such: "Thou shalt not suffer a witch to live," Ex. 22:18. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them," Lev. 19:31. "A man, also a woman, that hath a familiar spirit shall surely be put to death," [1b. 20:27.] "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer: for all that do these things are an abomination unto the Lord," Deut. 28:10-12. And Saul himself "had put away those that had familiar spirits, and the wizards, out of the land," 1 Sam. 28:3. He therefore knew God's law in respect to the act he now contemplated, and was fully aware that in seeking for a woman with a familiar spirit, he was directly rejecting Jehovah and giving himself over to Satan.

Saul's servants, of whom he had made enquiry, knew of a Pythoness living at the foot of the mountain on which he was encamped; and they "said to him, Behold, there is a woman that hath a familiar spirit at Endor." Disguising himself, laying aside his royal robes and putting on other raiment, and taking with him only two servants, so as to appear like a common person, he went down to her in the night and said: "I pray thee, divine unto me by (Ob.—i. e. make known unto me by) "the familiar spirit, and bring him up whom I shall name unto thee," v. 8.

The woman, knowing the severity of the law against the practice of her art, feared this visit might be for the purpose of ensnaring her and causing her destruction, like others of her craft; and warily reminded her unknown visitor of the peril in which she was placed, and intimated her suspicions that his visit was a snare for her life.

Reassured by Saul's earnest avowal that no harm should befall her, she enquires: "Whom shall I bring up unto thee?" (v. 11)—thus avowing her profession as a necromancer,—a talker with the dead, either real or pretended. To this enquiry Saul's prompt response was, "Bring me up Samuel!"—the deceased prophet, whose dust was entombed at Ramah, 55 miles south of Endor.

That the Pythoness, by any magical art or otherwise, had power over the spirit of Samuel, it is difficult to imagine any sensible person can for a moment suppose; nor is there any evidence in the narrative that she believed Samuel would respond to her call. It is not unlikely her expectation was that her visitor would be so imposed upon by her incantation as to be effectually deceived; and she may have had reason to believe, from past experience, that some demon, perhaps her familiar spirit, would personate Samuel to the satisfaction of her guest, without any exposure of her imposition. She was therefore prepared to act her part. Whether or not she commenced her incantations the record does not reveal; but, apparently before commencing her arts,

she utters a loud cry of mingled astonishment and fear: she has discovered the person and rank of her visitor, and immediately accused Saul of deception in coming as a common person when he was Israel's King. How she made this discovery, whether penetrating the king's disguise, or by the attending vision, is not revealed; and to attempt its decision would be mere speculation.

The inspired record affirms that "when the woman saw Samuel she cried out," (v. 12.). The original, when more closely rendered, says the learned Dr. Hales, reads, "And the woman saw Samuel." If she saw only Satan, or a demon personating Samuel, or if there was only a deceptive appearance, it is inexplicable that the inspired writer should affirm that she "saw Samuel."

The reality of his appearance on this occasion was a doctrine of the primitive Jewish church, as may be gathered from the ancient Jewish writer who says of Samuel: "And after his death he prophesied and showed the king his end; he lifted up his voice from the earth to blot out the wickedness of the people," Eccles. 46:20. And Josephus says, "when he appeared, and the woman saw one that was venerable and of a divine form, she was in disaster," Ant. 6, 14. 2.

These opinions of the Jews are not authoritative, but show the meaning conveyed to them by the language of the text;—their knowledge of which gave them facilities for understanding it correctly, and no one can show that they were not honest in their interpretation.

Seeing the woman's consternation, Saul said, "Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth," v. 13.

The word "gods," is in the original 'elohim,' the term applied to the Creator who is the Elohim. It is the denomination also of false gods. It is the plural form of the Hebrew word, of which *eloh* is the singular, standing for *god* as *elohim* does for gods. It should not, however, be forgotten that in the Hebrew there is a plurality of excellence; so that plurality of number is not determined by the plural form of a noun. The same word is applied, by a metaphor, to the judges, who were to decide questions in the place of God, in Ex. 21:6; 22:7, 8, and 28:27. It is applied to angels in Psalms 8:5, and perhaps once to kings in Psa. 82:1. Socinians have claimed that in Psa. 45:6, "Thy throne, O God," &c., the king only is meant; but an inspired commentator has affirmed its application to the Son, Heb. 1:8. It is evident that by the use of this term the woman meant to affirm that she saw a spirit, or spirits, coming up; for such she claimed ability to evoke, and her profession was that of a talker with the dead. But as she was a servant of Satan, and was capable of any falsehood or deception, nothing which she affirms can have any weight in the decision of this question, except as the inspired record substantiates it; which simply affirms that "the woman saw Samuel," without intimating whether she spoke truthfully or falsely, in saying she saw gods come up from the earth.

As "the lowest parts of the earth," was a Hebrew idiom for the unseen and invisible,—as in Psa. 139:15, where David said, "My substance was not hid from Thee when I was made in secret and curiously wrought in the lowest parts of the earth;" and as it is said of our Lord, Eph. 3:9, "Now that He ascended, what is it but that he also descended first into the lower parts of the earth"—so by the woman's affirmation that gods came up out of the earth, she may have designed only to affirm that she saw such coming from the unseen and the invisible. And though she uses the plural form of the Hebrew, it is evident that Saul understands her to have spoken only of one; for he immediately enquires, "What form is he of? And she said an old man cometh up; and he is covered with a mantle," v. 14.

This appearance of age, and the apparel, have been relied on in disproof of Samuel's presence being real. It should, however, be borne in mind that the woman's testimony can weigh nothing in these particulars; which, elsewhere are neither affirmed or denied. She may have spoken truthfully; for it remains to be shown that her statement was inconsistent with the reality. Age and decrepitude are not synonyms; and until it can be shown that the form of the spirit of an old man should appear other than old, this can be no valid objection. The word rendered "mantle," *meil*, signifies a long garment that extends down to the feet. The woman says nothing of the nature of the mantle covering; and it may, for all that appears to the contrary, have been a halo of light, so adjusted as to resemble in form the ominous mantle of Samuel which rent when Saul laid hold of its skirt to detain him, when the prophet came with the message from the Lord that the kingdom was to be rent from Saul, 1 Sam. 15:27.

(To be continued.)

Bible Questions and Answers.

153. "What man is he that desireth life, and loveth many days, that he may see good?"

Ans. "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psa. 34: 12-18.

159. "Who is this that cometh up from the wilderness, leaning upon her beloved?" Cant. 8: 5.

Ans. John, in vision in Patmos, "heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 6-9.

160. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Cant. 6: 10.

Ans. Said John in Patmos, "There came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious even like a jasper stone, clear as crystal. . . . And the city had no need of sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21: 9-11, 23.

161. "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Ans. "He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 13, 14.

162. What answer was given to the one who "said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"

Ans. "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12: 6, 7.

163. Says Daniel, "I heard, but I understood not: then said I, O my God what shall be the end of these things?"

Ans. "He said, Go thy way Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12: 8-13.

164. "God is not a man that He should lie; neither the Son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"—Num. 23: 19.

Ans. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 55: 8-13.

Annual Donors.

The blank space on the last page, reserved for the names of those who pledge a given annual amount,

is slowly being filled. Our readers can readily imagine on what a substantial pecuniary basis the Herald would be placed by a few hundred pledges like the following—to the maker of which we are greatly obliged.

"Bro. Bliss:—I am interested in the Herald, and wish to do what I can to sustain it. I have been trying to get subscribers for the Herald; but as yet have not succeeded.

"Enclosed you will find five dollars, which I agree to pay annually in furtherance of the objects of the American Millennial Association.

MARY JANE YODER.

Harrisburg, March 25, 1862.

A like pledge is also acknowledged in this No. of the Herald from a sister in Vermont.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

We have a communication signed "M. Baxter," criticising our specifications of the errors we found in Mr. Shimeal's 6000 years chronology, which we suppose to be designed for the Herald—addressed to no one except as our address was on the outside of the envelope. We shall give it attention as soon as we find the requisite leisure.

"A. S." There being names mentioned in your letter, and some strong expressions used, we think it advisable not to insert it, although it expresses precisely our opinion.

Rebel Barbarities.

When the war is over, the historian will have a fearful catalogue of rebel barbarities which none will be more anxious to forget than the Southern people themselves, or at least those of them whose feelings are not entirely blunted and brutalized. Already the list of heads under which these barbarities will be grouped is fearful: tomahawking and scalping the wounded by Indian allies; poisoning wells; assassinating sentries; shooting prisoners; carrying away the bones of the dead for mementoes—making them into pipes, rings and cups; neglecting to bury the federal dead on fields of battle which remain in possession of the rebels; wanton destruction of private property and of public improvements; hanging and shooting their own fellow-citizens who are true to the Union. Such are a few of the general heads under which this chapter of the war will be written, and the impartial historian will rightly trace these and all the other enormities of the rebellion to the brutalizing influence of the institution of slavery.

The Providence Press gives an interesting account of the visit of Gov. Sprague and some of his staff to the battle ground of Bull Run, to recover the bodies of some of the Rhode Island dead, from which we extract the following fresh illustration of rebel barbarity.

"The party had but just commenced digging—the troopers had lifted out but one or two shovelfuls of earth, when a negro girl came down through the woods from a house near by, on the hill, and watched the proceedings. Suddenly she came up by the side of the grave, and asked if they were not digging for Colonel Slocum's body. On being answered in the affirmative she said: 'You're too late; the Georgia regiments have dug him up a good many weeks ago to procure his bones for trophies—(it sickens me to write the revolting account)—that his body had been burned for this purpose, and finding the bones consume with the flesh, and the stench intolerable, they had thrown dirt on the fire to extinguish it.' She pointed out the place where the cannibal rites occurred, and there, in the midst of coal and cinders, the horror-stricken party saw verified the woman's almost incredible narration. She also guided the party to a spot a little further down on the banks of the little brook, and in the water, stopped by a little clump of bushes, the blanket and shirt stripped from the body were floating in the current. The calico shirt, from its pattern and figure was at once pronounced by Mr. Richardson, who nursed him in his last moments, to be that of Major Ballou, and not of Col. Slocum. After circumstances also proved that the Ghouls had mistaken the object of their vengeance, and that the fate intended for the remains of Colonel Slocum were received by those of the heroic and unfortunate Major Ballou. I write this with a trembling hand and a burning heart. I would have spared you the pain of such a narrative, but a calm, clear version of this fiendish outrage must be given, and sensibility laid aside for the moment. The ashes and bones were gathered with scrupulous care, wrapped in the blanket, and were, with the clothes, carefully laid in the coffin.

"The body of Col. Slocum was discovered to be unutilated. It was enveloped in his blanket, and had been contained in a rude box. So well defined were the distinguishing traits that none of the party

failed to recognize instantly and with certainty the identity of the remains.

"For the purpose of gleaning further intelligence about this horrid affair, the Governor and Colonel Arnold visited the house from whence the colored girl had issued, and there conversed with the occupants, who corroborated every word the girl had said. Mr. Coleman also made inquiries at another house in the neighborhood, and held a long conversation with a white woman on the premises who had nursed our sick and wounded at Sadley Church. She assured him that she herself had witnessed the whole affair, and had expostulated, begged and entreated that the dead should be held sacred, but the savages mocked at her, and then finding all endeavors useless, she had saved a lock of his hair and preserved it for his friends, who she was confident some day would appear, and this lock of hair she gave to Mr. Coleman. The men who performed this hellish deed were members of the 21st Georgia regiment, and it will be remembered that it was Georgia regiments that the 2d Rhode Island had met and vanquished on the battle-field."—Boston Journal.

The War.

The Norfolk Day Book of Monday gives evidence of the uneasiness and apprehensions existing here. Among the military orders, with which the advertising columns are filled, is one directing all the young men of the city between the ages of 16 and 18 years to assemble at the Academy lot for the purpose of being enrolled. No schooners, sloops, or other craft are permitted to pass about the harbor after dark, except ferry boats, or boats in Government service. All craft entering or leaving the harbor must stop at the guard ship and exhibit their permit.

Another article dated on the 12th, says:

"Clergymen, actually holding the pastoral functions, will be excused from drill on Sunday by the Captains of their respective precincts.

Fire Wardens of the cities of Norfolk and Portsmouth are exempted from military duty after being enrolled, and the captains will detach them accordingly.

In case of an attack all the enrolled militia are to assemble immediately at their appointed rendezvous and arm themselves with such arms as they have or can procure. The annexed items are from the same source:

Gen. Johnston has shut out the army of the Potomac from all intercourse with the public. New levies are said to be pouring in, and a thorough system of defense is being inaugurated.

The Secretary of war has allowed re-enlistment of volunteers to choose the regiments and company to which they will attach themselves. Cavalry companies will be received for the war without arms.

The Crescent regiment, composed of youths from school, is from Louisiana, and was at Jackson, Tenn.

Ten letters from England are in Norfolk Day Book office, and parties to whom they address are requested to call for them.

No less than seventy-seven citizens of London county were sent to Richmond on Thursday last and confined in prison on the charge of being disloyal to the South.

Twenty-nine ladies of the Macon Wesleyan Institute transferred the blankets from their own beds to the soldiers.

A special dispatch of the 25th from Cairo to the Chicago Tribune, contains these items:

"A gentleman just from Memphis brings the following information: He represents Memphis as in a state of agitation and terror. The fair-grounds are used for camps. Every one capable of bearing arms is being impressed into the service. Men are even dragged from their beds.

The proclamation of the Mayor, in regard to burning the city has no influence. A majority of the Aldermen, in connection with leading military officers, decided at a meeting held a fortnight ago, to burn the city when they evacuate, in spite of the Mayor.

There are no fortifications at Memphis.

The news of the battle at Pea Ridge caused great depression. Federal gunboats are expected daily.

At Memphis and at other large points—even at New Orleans—there is considerable Union feeling, and Southern papers do not represent the feelings of the mass of the people, as they, as well as everything else, are under the control of politicians and the military.

The report that the South is well supplied with provisions is absurd. They have not stock enough on hand to last six months. Clothing, shoes, &c., are also very difficult to obtain. No confidence is felt in Southern currency, Southern politicians or Southern military leaders.

Jeff. Davis was unanimously denounced as incompetent.

Floyd is everywhere considered an arrant knave. Mrs. Buckner had arrived at Memphis. She com-

plained of not being allowed to go farther North than Cairo. In the parlor of of the Gayoso House she attracted universal attention by her denunciation of Pillow and Floyd. The former is represented to have said that he would shoot Floyd whenever he met him.

The above facts are reliable, as I have them from a Northern man, an old acquaintance, whose word may be relied upon."

A letter from Knoxville in the Atlantic (Georgia) Confederacy expresses the opinion that the Federal troops will not attack the rebel forces at Cumberland Gap because the great valley of East Tennessee is penetrable, over a better road than via Cumberland Gap, and without any fortifications to encounter. Cumberland Gap is "flanked," and must be abandoned, whenever a Federal army occupies Knoxville or London. The writer adds:

"The Unionists by thousands are running away from East Tennessee to join the federal army. These fugitives carry with them a thorough local knowledge of the country and its affairs, and I can hardly imagine that a federal commander could commit the blunder of attacking Cumberland Gap."

A letter from Barbourville to the Louisville Journal reports a successful skirmish of the forces under Gen. Carter, with the rebels at Big Creek Gap, near Jacksboro', Campbell county, Tennessee. Two rebels were killed, four wounded, one of whom died subsequently, and fifteen were taken prisoners, including Lieut. Col. White, who was in command. All the stores, munitions, camp equipage, and animals of the rebels were captured. General Carter, with his Tennessee regiment and one hundred of the Ashland Cavalry, commanded by Capt. Milward of Lexington, after the battle, took possession of Jacksboro', which is the country seat, and about forty miles from Knoxville.

The Richmond Dispatch has the following in regard to the defeat of the rebels at Newbern:

"It seems to be admitted on all hands that the first representations made by parties who fled in the general panic were greatly exaggerated. Indeed it is believed that the strength of the attacking force has been considerably overrated, and we are unable to understand why, under such circumstances, a more determined effort was not made to prevent the disaster. The fight on Friday was of very brief duration, and the result shows that the artillery men sustained the brunt of the battle, and suffered severely. The public will desire to hear something definite in regard to the panic and flight of the militia and the conduct of some of the officers, and we believe that full developments will be made before many days.

Our troops fell back to Tuscarora, ten miles from Newbern, where it is understood they will make a stand. Gen. Gatlin was indisposed at the time of the fight, and the command devolved upon Gen. L. O. Branch. Our loss in killed, wounded and prisoners has dwindled down to about three hundred. Most of the commissary stores at Newbern were destroyed.

We learn that a nest of traitors has been discovered and broken up in Davidson N.C. and that fifty of the number have been sent to Raleigh as prisoners.

The Lynchburg Virginian claims that in the recent cavalry skirmish near Warrenton, Va. the rebels killed 40 Federals and took 100 prisoners, with their horses. The loss on the rebel side was only six killed and one hundred and eighty wounded. The rebel force is stated to have been 300 and the Federal 500.

St. Louis, March 30. The army correspondent of the Republican, writing under date of Cairo March 29, says the firing on Friday at Island No. 10 was quite heavy, the rebels opening from a new battery, mounting, it is supposed 128 pounders. The enemy could be seen cutting away trees and rapidly pushing forward other means of defense. They seem to have no idea of evacuating at present, and are daily getting more cannon in position. Word reached the fleet last night that four rebel gunboats, partly clad with railroad iron, appeared below Point Pleasant, but as Gen. Pope's batteries extended in almost a continuous line for fifteen miles, it is not supposed they can force a passage.

New York, March 30. The Empire City brings intelligence that Pensacola has been evacuated, including Forts Barancas and McRae, and the rebels announce the entire abandonment of Florida. The rebel troops raised in Florida were ordered off but refused to go.

New York, March 29. The Herald's Washington dispatch says an advance was made by the centre of our army of the Potomac on Thursday upon the rebels, 10,000 strong, on the road between Warrenton Junction, driving them several miles toward Gordonsville. The bridges and tracks on the railroad were all destroyed and torn up, but our troops were pursuing the enemy as rapidly as circumstances would permit.

Fortress Monroe, March 29. All is quiet here. There have been no new demonstrations on the part of the Merrimac as yet.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

She always made Home Happy.

BY THEO. D. C. MILLER.

"Such was the brief but impressive sentence, which a friend wished us to add to an obituary notice of one 'who has gone before.' What better tribute could be offered to the memory of the loved and the lost? Eloquence with her loftiest eulogy, poesy with her most thrilling dirge, could afford nothing so sweet, so touching, so suggestive of the virtues of the dead, as those simple words—She always made home happy."

She always made home happy,

She—the dearest of our care;

The pearl that graced our household band,

The object of our prayer;

We strove to teach her, day by day,

To live for Christ, and to Him pray.

She always made home happy,

When a little, sportive child,

As she bounded gaily to our knee—

A fairy sun-ray smiled

On her—the offspring of our care,

Our tender one, so pure and fair.

She always made home happy,

As day by day she grew,

To be more fair and lovely—

More womanlike and true;

Alas! she was a being pure

That could not on this earth endure.

She always made home happy,

And we prayed that she might stay;

But angels came, and bore her in

Their arms from earth away;

And took her to a world of light,

Where there will be no cloudy night.

She always made home happy,

And we miss her smiling face;

We miss her sweet and clarion voice—

Her ever faultless grace;

We miss her presence here—on earth,

Her frequent strains of joyful mirth.

She always made home happy,

Till the summons came, to go

And live with Christ in fairer climes,

Redeemed from sin and woe;

Her spirit sighed that rest to share,

Free from disease, and want, and care.

She always made home happy,

But she lives with Jesus now;

A robe of white enwraps her form,

And glory crowns her brow;

Alas! that she—a tender flower,

Should bloom and wither in an hour.

Low Hampton, N. Y.

The Restitution.

Dear Bro. Bliss:—I have read your article on "the Restitution," and read it with much attention and satisfaction; and though you enlarge much more on the restitution of the earth itself, than on that of its inhabitants, you very properly include both; and it invites one or two important inquiries, which, with your leave, I should like to make.

The word restitution is defined to mean, the act of restoring to, or recovering a former state; the act of replacing in a former state; to give back what has been lost; to restore; to reinstate; to retrieve; to repossess; and the words renewal, renovation and redemption, are nearly synonymous with them. But this word, and all its definitions in the utmost extent of their signification, fail to set a man above his original antecedent: all beyond that would be additional bounty, and could be represented only as unexpected exaltation; for as man was made "a little lower than the angels," something more than restitution is necessary to raise him to the dignity and equality of angels. Now as the saints are to be redeemed and restored to a higher state than ever Adam enjoyed in Eden, (as you have fully proved,) does not this fact prove as full, that they fell from a higher state than Adam did, anterior to Adam's fall?

It has been said, "The saints must be raised to an equality with angels, to fulfil the promise, when all things are made new; it is necessary that they should be in a superior condition to that of Adam, because there will be a new heaven and a new earth." This is so, indeed; and you have included all these, (and rightly, too, as I believe,) under the

head of "Restitution;" so that the question is not solved, till it is admitted that they are only raised to the same dignity from which they apostatized. When the King comes, the kingdom will be given to the saints; but Adam had no kingdom. Eden was paradise, in which was the "tree of life;" but it is never called a kingdom, though pronounced by its Creator to be "very good." Nor was "the tabernacle of God," or new Jerusalem there; nor was it the habitation of angels, only as they were sent on missions of love: there were but two rational inhabitants in it, and even they, though innocent, "were naked." But the saints will be clothed in white robes; the church will be brought to the King "in raiment of needlework," enter into His palace and stand at His right hand, "in gold of Ophir." "Eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him;" but Adam's enjoyments were before him. "They that be wise shall shine as the brightness of the firmament;" but we have no evidence that it was the like with Adam. You speak truly, of "the disabilities of the fall," for the curse was pronounced on the ground, for Adam's sake; but his sentence was passed on himself only, without any intimation of his offspring, or the animal creation; and although we suffer the like privations and hardships, it is no proof that original corruption was derived from him, mortality alone excepted.—Moral corruption must be incommunicable by physical descent. The body, being derived from a mortal body, is mortal, and subject to the disabilities of mortality; but pain and death endured by any individual, must have been merited by the sufferer; otherwise he would suffer injustice; and one act of injustice would soil the crown of Heaven, and forever blot out perfection from the character of the Great Infinite. I cannot conceive that one individual can justly be made to suffer for the sin of another. In the law of God, Deut. 24:16, and also 2 Chron. 25:4, we have the assurance that "the child shall not die for the father, but every man shall die for his own sin," and though the iniquities of the fathers are often visited on the children to the third and fourth generation of the haters of God, it can only be because the children repeat their father's crimes. It is supposed by some standard writers that the human family has received a morally corrupt nature from Adam; yet that all will be more than compensated by the glory which is to come. But ten thousand rights can never undo one wrong; and the thought is perfectly revolting that a holy Being may justly subject a little inoffensive child to the pains and agonies of death merely because Adam once disobeyed God: and the creeds of all who believe that we inherit sin from Adam, (Milton's not excepted,) amount to this—in whatever words they may be couched. But the holy One affirms, "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him," Ezek. 18:20,—which proves that neither sin nor suffering can justly be imputed or attributed to another. Could these facts be made plain to be understood, there would be less complaint of the justice of God when parents are called to part with their little ones, and it would annihilate materialism. If the doctrine, that inherent impurity was derived from Adam, is dishonorable to God, should we not do all we can to counteract it? No slanderer, accusing us of arraigoing the Most High before a human tribunal, should for a moment deter us from defending His character from every suspicion. Nor should derision move us to act a cowardly part, and swerve from the high responsibility we have been called to assume. Paul's remonstrances with the Grecians and Romans are in point, and an exemplary precedent; for the dearest object we can have is an assurance of the spotless purity of the Most High. Redemption is a whole work, and does not take a man halfway back and leave him where Adam was; but it fully reinstates him in the dignity and grandeur of angels, which he once lost. Preapostacy sets the character of God, respecting man, in its true light, which no other view ever did or can do; and restitution, as you have judiciously presented it, restores us back to the primeval state we filled, before the foundation of the world. This I fully believe; and it is a great relief to my mind to be so assured that no particle of injustice pollutes the escutcheon of the great Eternal. Time is short; and I hope we shall all take the position which God requires us to fill; and ere long hear the thrilling salutation, Well done. I remain as ever yours very sincerely,

B. P. HILDRETH.

PS. Now, brother, will you give the above letter, together with your own response, a place in the Herald? It may be, and probably is the last request I shall have to make of you; and I want to know your mind, and I wish others would give their views on the subject. You have a class of

powerful minds about you, ten times more able to discuss this subject than I am; and I hope you will all write, and if I never see your productions, I doubt not they will do good. Yours, &c.

B. P. H.

REMARKS. If the "Restitution" places man and the earth back in the condition they were in before the fall, it must also secure to them all they would have ultimately attained to had not man sinned.

Our view is, that without sin, this earth would have been replenished with inhabitants and that then Adam's probation and the increase of the race would have terminated and man become equal to the angels. We therefore differ with you in respect to man's condition when created, and in what is implied by Restitution. As Adam fell from the state in which he was created, he could have had no apostasy before his fall.

Your view of God's injustice does not accord with ours. Whatever the Lord of all the earth does is right. Your view, it appears to our reasoning, would make the sufferings of the Savior the consequence of sins of his own! whereas the Bible clearly teaches that he died for your sins and mine,—bearing our sins in his own body on the tree, that by his stripes we might be healed. The loss to the race, incurred by the sin of Adam, and the recovery from that lapsed state by redemption thro' Christ, are so clearly unfolded in the Scriptures, that we see not how any one can regard them as debatable. We should not know how to frame an argument that would be recognized as having any force, by those who fail to be convinced by the reasoning of the apostle in the 5th of Romans. Ed.

From Bro. Lawson Long, M. D.

Bro. Bliss:—With your leave, I will say a few words to the scattered flock, who are "chosen to salvation through sanctification of the Spirit and belief of the truth." Paul to Timothy says that the last days perilous times shall come; for men,—that is, not a few men, but the majority of men,—will be lovers of their own selves, covetous, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, &c., having a form of godliness but denying the power thereof: from such turn away. He says also, "The time will come when men will not endure sound doctrine; but shall heap to themselves teachers, having itching ears, and shall turn away their ears from the truth and shall be turned unto fables." The same to the Thessalonians informs us that "for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." It is important therefore that God's gospel truth be presented to the mind, and that it be received with meekness, or a teachable spirit, and in love. Now it is generally conceded that all evangelical denominations, so called, preach a part of the gospel, that is what Paul calls the "gospel of the grace of God," measurably correct. But the gospel of the kingdom of God, which includes the gospel of the grace of God, seems to be understood but by few. We have had much instruction on the subject of the gospel of the kingdom which has been like the gold, the silver and the precious stones, that will stand the fiery trial; and who can deny the fact also that the hay, wood and stubble has been abundant, if received, to cause the suffering of a heavy loss. How true it is that where the good seed of the kingdom is sown, there is the enemy ready to sow the tares.—When our King says, "Except a man be born again he cannot see the kingdom of God;" the enemy says, Yes, at the resurrection. And when the King says, Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God. The enemy says the water is not essential. Now if God's kingdom is to come, and his will to be done in the earth, as it is in heaven, suppose ye that there will be an opposing thought to the will of the King in the kingdom? As soon would the sun, or the moon, or any of the planetary systems, depart from their orbits, or vary in the appointed times of their revolutions. Christ is King. Heaven and earth will pass away, but his word will not pass away. His terms are, Preach the gospel (not another gospel) to every creature. He that believeth and is baptized shall be saved. He by the prophet Isaiah has forewarned us, that men would in the last days impiously change God's ordinance and break his everlasting covenant. Therefore hath the curse devoured the earth, and the earth is burned and few men left. God's everlasting covenant is with Abraham and his seed through the righteousness of faith. Abraham believed God, and it was imputed unto him for righteousness; and by faith he obeyed.—Men say the covenant was with Abraham and his natural seed. Christ's ordinance was changed by act of Parliament, in July, 1643, by the Image

beast.

Now, brethren, if we have good evidence of being

born of the Spirit—if we believe in Christ and his gospel—if we have been buried with Christ in baptism—if we have gotten the victory over the beast, or Catholic superstition, and his image—anything like it, relying on governmental aid—and his mark and abominations (human additions to God's truth) for her name is Mystery, Babylon the Great, the mother of harlots and abominations of the earth—we shall assuredly stand on the sea of glass having the harps of God, and sing the song of Moses and the Lamb. And we need not trouble ourselves about the marvelous future exploits of Louis Napoleon and Jeff. Davis. Let us look for and love the appearing of the Lord, and be ready to say, Lo, this is our God; we have waited for him.

LAWSON LONG.

Holyoke, Feb. 24, 1862.

From Bro. A. S. Kendall.

Bro. Bliss:—I want to give my views on some passages of Paul's letter to the Romans; and if not according to the true spirit of what he meant to communicate, please set me right on that subject. I see that the London Quarterly Journal of Prophecy has alluded to it, in the last Herald. It is in the eighth chapter, commencing at 19th verse, "For the earnest expectation of the creature (or animal creation) waiteth for the manifestation of the sons of God. For the creature (animal creation) was made subject to vanity (to decomposition, to decay) not willingly, but by reason of him who hath subjected the same in hope; because the creature (the animal creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now (or until the new creation). And not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body."

Now if I am not right, please set me right; for the truth is good and will make us free.

Yours in the bonds of love, waiting for the coming of the Lord,

A. S. KENDALL.

Homer, N. Y.

Our brother will see that we take the same view as the above, on page 10 of our tract on the Restitution.

From Bro. Z. W. Camfield.

Dear Brother:—After reading the letter from the brother who gave the earnings of one day to the A. M. A. I was desirous of doing likewise, and having obtained a dollar I resolved to send it; but calling to mind a remark which I think you published, that an efficient way of aiding the Association was to extend the circulation of the Herald, and likewise the recommendation of Bro. Orrock, for those who cannot enjoy the blessing of associating with those of like precious faith, to send for the Herald for their minister; and hoping it might lead to a further circulation of the Herald, I concluded to forward the dollar and request you to send the Herald as long as that will pay, to a Baptist minister and friend of mine, who I believe holds in a good measure the great truths which we are trying to advance in the world. And may the great Head of the church so bless its instructions to him, that he may see more clearly than he ever has done into the precious Revelation which God has given us, and so become a more able minister of the New Testament.

Yours in love,

ZIBA W. CAMFIELD.

Kelvin, March 3, 1862.

We have forwarded the Herald according to the address given, and hope it will prove not an unwelcome visitor. We thank the brother also for his interest in the Herald, and hope it may stimulate to like efforts.

Ed.

From Bro. B. D. Haskell.

Dear Bro. Bliss:—I trust the Lord is with you in your work; you preach every week to a large congregation by the press; and I know, "not in vain." I have long been tired of this hunting up new light process. It is well to "prove all things;" but, if possible, it is better to hold fast that which is good. The true Advent doctrine is not, necessarily, and should not be mixed up with every notion, theory or whim, that people can, or think they can, spell out from the word of God. On the contrary, if our great leading truth be truth, it is good reason why we should leave these incidental points (all of us,) and devote ourselves to the great work of preparation,—there being so much to do, and so short a time to do it in. The Lord bless you and yours, and gather to his coming glory.

Your brother,

B. D. HASKELL.

Haverhill, May 20, 1862.

The Restitution	4	cts.
Osler's Præparations	6	"
The End, by Dr. Cumming	4	"
Letter to Dr. Raffles	4	"
Whitting's Prophetic View	4	"
Stewart on Prayer and Watchfulness	4	"
Brook on the Lord's Coming a Practical Doctrine	4	"
Brook on the Glorification of the Saints	4	"
Litch's Dialogue on the Nature of Man	6	"

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 5, 1862.

Ballast.

"What is ballast, father?" said Joseph, as he was reading a book about ships and shipping.

"Ballast, my boy," replied his father, "is that which they put into a ship when she is empty, in order to weight her, and make her sail steadily. Without ballast, she would be turned over by the high winds or heavy sea."

"And what do they use for ballast, papa?"

"In whatever port the ship may happen to be, the captain tries to get a cargo of goods which may be likely to sell well in the port the ship is going to; and in that case the cargo itself is the ballast: but when the captain cannot get a cargo of goods, he is obliged to fill the hold, or bottom part of the ship, with stones, or gravel, or anything else that he can get, that may be heavy enough for the purpose."

While you are speaking on this subject, Joseph, my thoughts go another way; and I am ready to say that I hope, as you go on your voyage, you will take care to carry ballast, and that of the right kind."

"Carry ballast, father? Why I am not a ship; nor yet am I going on a voyage, that I know of."

"No; but did you never hear of the 'voyage of life,' Joseph?"

"O, yes! I suppose you mean that this life is like a sea, and men and women are as the ships sailing on it."

"Yes, Joseph, and boys and girls, too. I hope you have got ballast on board."

"Well, father, I can understand how I am like a ship on the sea of life; but what do you mean by my having ballast?"

"Knowledge, my boy. Knowledge is the ballast of the soul. Do you think you can get through the world without knowledge?"

"I suppose not, father, any better than a ship can cross the sea without ballast."

"Just so. But take care that you take the right sort of ballast. Suppose, now, a ship should be laden with nothing heavier than trusses of straw. Do you think it would sail with safety?"

"Well, I suppose that, straw being so light, the ship would not be much safer than if it had nothing at all on board.—But just tell me what you call a good cargo."

"Well, then, suppose you were to read nothing but story-books; suppose you were to store your mind with no other knowledge than what you could gain from such books: would that be a good cargo for your ship?"

"I suppose, father, that would be like the cargo of straw. I should think that a good knowledge of English grammar, arithmetic, geography, and history, would be the best sort of cargo to load my ship with."

"A very good cargo, Joseph; but not all that would be wanted."

"Well, then, father, I suppose I may add Greek, Latin and French; and also science."

"Very good. But, Joseph, your cargo would be wanting unless you had something that you have not yet mentioned.—Where is your voyage on the sea of life to end?"

"In eternity, father."

"Yes, Joseph, we are all journeying to eternity. Now take your Bible, and read the third verse of the seventeenth chapter of John."

Joseph read: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent."

"Now, Joseph, you can tell me what knowledge will make your cargo complete. What is it?"

"The knowledge of Jesus Christ, father."

"Yes, my boy: grammar and arithmetic, science and languages, are more or less necessary for your own comfort and usefulness on the voyage of life; but you will not have a successful voyage unless you have as ballast the knowledge of Jesus Christ. Where will you get it?"

"From the Bible, father."

"Quite right, Joseph. I am glad, indeed, that you are doing your best to take in a good store of knowledge that shall help you to be useful on your voyage; but, above all things, study your Bible, and pray for the grace of the Holy Spirit to help you to gain more and more, each day that you live, of that knowledge which is 'able to make you wise unto salvation, through faith which is in Christ Jesus.'"

The Sirens.

Have you ever heard the story of the Sirens? They were women of wonderful beauty, dwelling on an island, green and flowery, in the Mediterranean sea. When vessels passed their island they would sit upon the shore, making the air musical with their sweet singing, and entice the poor sailors so that they could not refrain from leaping into the water to rush to them.

But when the Sirens had them on the shore, they murdered them, and the heaps of white bones scattered here and there over the beach showed too plainly how successful their allurements had been.—

When Ulysses was returning to his home in Ithaca, after his long and painful wanderings, he was obliged to pass by the island of the Sirens. His friend, the goddess Circe, had warned him of their fatal beauty, and had advised him how to escape it. So when the charming islands came in sight the cunning Ulysses stuffed his ears and those of his men with wax, so that they might not hear their songs, and he made his sailors bind him with cords to the mast so that he should not be enticed by their blandishments to his destruction. Yet when he saw their beauty he wished to get loose and rush to them. But his men would not untie him, and so they got safely past.

Now do you understand what this story means? Perhaps it is not true, but it has a deep meaning. When you are assailed by temptation and sin, you should close your ears against them, as Ulysses did his, and cry to God for strength to enable you to withstand him. And if you do yield to them, you will as certainly suffer as did those unfortunate sailors who fell into the Sirens' cruel hands. But when you wish to indulge in any sin, think of this little story, and try to fight against it and to conquer it.

THE CHINESE BOY. In a Chinese Christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized. The whole family, of which this child is the youngest, are all members of the Mission Church at Amoy.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, ..	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport, ..	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	3.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kineardine, C.W.	5.00
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Edward Matthews, Middlebury, O.	1.00
Mrs. F. Beckwith, " " " "	1.00
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Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

ADVERTISEMENTS.

By the author of the Time of the End—cooperation.

The first three chapters, which were by the author.

Another, pp. 124.

For more than half a century, the book has been in the hands of the public.

It is now being re-issued, and is being sold at a low price.

It is a book of great interest, and is being sold at a low price.

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Miss O. W. Allen, Johnson, Vt. 1.25
Mrs. Mary Ann Dowd, New Haven, Vt. 5.00
Mrs. Wm. Cowles, Lincoln, Vt. 1.00

Total received since Nov. 1. \$294.70

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause" \$10.00

By the same, 2d payment 10.00

" " 3d " 10.00

" " 4th " 10.00

May the Lord raise up for the A. M. A. many such "friends."

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Johnson's Creek, N. Y.	Hiram Russell
Kineardine, C. W.	Joseph Barker
Loudon Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
Newburyport, Mass.	John L. Pearson
New York City	J. B. Huse, No. 6 Horatio st
Philadelphia, Pa.	J. Litch, No. 27 North st
Portland, Me.	Alexander Edmund
Providence, R. I.	Anthony Pearce
Princess Anne, Md.	John V. Pinto
Rochester, N. Y.	D. Booddy
Richmond, Me.	L. C. Wellecome
Salem, Mass.	Chas. H. Berry
Springwater, N. Y.	S. H. Withington
Shabbonas Grove, De Kalb county, Ill.	N. W. Spencer
Somonauk, De Kalb Co., Ill.	Wells A. Fay
St. Albans, Hancock Co., Ill.	Elder Larkin Scott
Stanbridge, C. E.	John Gilbreth
Shoboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Shefford, C. E.	R. Hutchinson, M. D
Waterbury, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars, in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, APR. 1, 1862.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

E R Perkins 1113, W M Bullock 1101, Wm A Davis, sent tracts the 26th, Amos Fox 1101, Harry Norton 1083—the 1st of March 1862; L M Lowell 1072, and 2 tracts, the third not having seen. Have handed to Bro H's son. J Stoughton 1087—have no such work—each \$1.

Samuel King 1101—from July 1861 to July 1862. E Lodor 1101, H Tanner 1127, James Tripp 1127, Sands Sutton 1127, B H Osborn 1023—\$1 due, J Kittredge 1127 Wm Cowles 1184, Thayer Lumber 1127 and tracts, Mary Wright 1140, Wm Miller 1104, Ephraim Rich Jr. 1141, P B Rich 1139—each \$2.

APPOINTMENTS.

A. M. ASSOCIATION. The Standing Committee of the American Millennial Association will hold their regular quarterly meeting on Tuesday, April 8th, 1862, 10 a. m., at 46 1-2 Kneeland street, Boston, Mass.

J. LITCH, Pres't.

F. GUNNER, Rec. Sec'y.

The annual meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock P. M., to continue over the Sabbath. To all we say, Come and help build the wall, though it be in troublous times.

H. G. McCULLOCH,

Sec. of Conference.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Mary Jane Yoder. Sent you tracts the 27th.

E. A. Dodge. Your Herald is paid for up to April 1, 1862.

Mrs. Clarissa Hodges. We received \$1 Feb. 19th, which paid to No. 1075—the end of last year. We read your new address as Hennipen, and so sent it. We now send it to Waupun, Wis., and send back Nos.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APR. 1, 1862.

DONATIONS RECEIVED SINCE NOV. 1st — \$400 Needed January 1.

Amount of previous payments 271.45

Mrs. Nancy Coolidge, West Sterling, Mass. 1.00

"A Friend of the cause," 4th payment 10.00

Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00

tiring, the gentleman, knowing the peculiarity of his friend's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he would be happy to have him remain and unite with them, or, if he preferred he could retire. The visitor intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days he left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led him to the same dwelling. But, oh! how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation, he remarked, that when, on the first evening of his visit, he knelt with them in family prayer, it was the first time in many years that he had bowed the knee to his Maker. This act brought to his mind such a crowd of recollections, and so vividly reminded him of a parent's prayers which he had heard at home, that he was entirely bewildered. His emotion was so great that he did not hear one syllable of the prayer which was uttered, from the commencement to the close. But God made this the instrument of leading him from the dreary wilds of infidelity to the peace and joy of piety.

Now these good people, with whom the accomplished infidel tarried, might have prayed very earnestly in their chamber for his conversion, and he might, and probably would have gone away unarrested: it was the family prayer that overpowered him with recollections which eventually brought him to the cross. Recollections of what? Of the prayers of his parents. Even the domestic worship of his new friends would have been powerless, had not his youth been accustomed to a solemn service at home. What encouragement is this to parents.—*Wesleyan Methodist Magazine.*

The Revival at Northampton.

Christians in many places are praying earnestly for revival influences from on high, and it may be hoped that God is giving this spirit of prayer because He has purposes of mercy. The following sketch of the great revival at Northampton, under the ministry of President Edwards, says the Watchman and Reflector, may show how God often begins such a work of grace:

The work commenced at Northampton, in the conversion of a gay young woman, described by Mr. Edwards as "one of the greatest company-keepers of the town." Presently upon this, a great and earnest concern about the great things of religion and the eternal world, became universal in all parts of the town, and among persons of all degrees and all ages; the noise among the dry bones waxed louder and louder; all other talk but about spiritual and eternal things was soon thrown by; all the conversation in companies, and upon all occasions, was upon those things only, unless so much as was necessary for persons carrying on their ordinary secular business. Other discourse than of the things of religion, would scarcely be tolerated in company.

There was scarcely a single person left in the town, either old or young, that was unconcerned about the great things of the eternal world. Those that were wont to be the vainest and loosest, and to speak lightly of vital religion, were now generally subject to great awakenings. The work of conversion was carried on in an astonishing manner; it increased more and more; and souls did, as it were, come by flocks to Jesus Christ.

This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, the town seemed full of the glory of God. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families, on account of salvation being brought into them, and parents rejoicing over their children as new-born, and husbands over wives, and wives over husbands. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth. The as-

semblies were, in general, from time to time in tears while the word was preached; some weeping with sorrow and distress, others with pity and concern for the souls of their neighbors.

Decline of Romanism.

The Romish power is coming to grief in various countries. In France, the government continues its steady pressure upon the bishops and the convents, requiring that ecclesiastical people of all ranks should submit to the laws, just as simple laymen do. In Russia, the Pope is charged with all the guilt of the recent insurrectionary movements, and a special ambassador from St. Petersburg has just reached Rome to demand of his Holiness a clear expression on the matter one way or another. In Baden and Wurtemberg, the concordats which were to work such wonders in favor of Rome, have been set aside; and in Austria, most Romish of nations except Spain, the ecclesiastical power is no longer uppermost. One of the strongest and surest proofs of its downfall is the law as to mixed marriages, just issued by the Austrian Government. It gives to the parents of different religious persuasions the option of educating their children in the religion of the father or of the mother, without either party having the right of complaint. In case of an understanding not being come to on the subject, the boys are to follow the religion of the father, and the girls that of the mother. Relative to marriages between Catholics and non-Catholics, the declaration of consent made before the non-Catholic minister, in the absence of a Catholic priest, is to be considered valid. The restrictions placed on the authority of the parent relative to the domicile of their children, and on the choice of masters or of tutors, are abrogated. Children after the age of seven are at liberty to embrace any religious creed which they may prefer, and for that purpose, except in the case of the danger of death, the political authority must declare that the conversion has taken place, with full liberty of conscience.

A priest, named the Abbe Salmon, was tried on the 5th of January, by the Correctional Tribunal of Valognet (Manche) on several charges of swindling or obtaining money under false pretences, and one of robbery. After hearing evidence, the Abbe was acquitted on two of the charges and declared guilty on the others, and condemned to five years' imprisonment and 3000 francs fine. In addition, at the expiration of his imprisonment, he is to remain for five years under the surveillance of the police. The precedents of the accused are not very creditable, as in 1859 he had been imprisoned for twelve months for swindling and in 1860 to three months for a similar offence.—*The Methodist.*

Love of Truth.

One of the earliest passions of my mind was the love of truth and sound opinion. "Why should I," such was the language of my solitary meditations, "because I was born in a certain degree of latitude, in a certain century, in a country where certain institutions prevail, and of parents professing a certain faith, take it for granted that all this is right? This is a matter of accident. Time and chance happen to all." And I might, if such had been the order of events, have been born under circumstances the very reverse of those under which I was born. I will not if I can help it, be the mere creature of accident; I will not, like a shuttle-cock, be at the disposal of every impulse that is given me."

I felt a certain disdain for the being thus directed; I could not endure the idea of being made a fool of, and of taking every ignis fatuus (false light) for a guide, and every strong notion—the meteor of the day—for everlasting truth. Addressing myself to Truth, I said "Go on: whithersoever thou leadest, I am prepared to follow."

During my college life, therefore, I read all sorts of books, on every side of an important question, or that were thrown in my way, that I could hear of. But the very passion that determined me to this mode of proceeding, made me wary and circumspect in coming to conclusions. I know that this would, if anything, be a more

ensurable and contemptible act, to yield to every seducing novelty, than to adhere obstinately to a prejudice because it had been instilled into men in youth. I was, therefore slow of conviction, and by no means "given to change." I never willingly parted with a suggestion that was unexpectedly furnished to me; but I examined it again and again before I consented that it should enter into the set of my principles.

In proportion, however, as I became acquainted with truth, or what appeared to me to be the truth, I was what I have read of Melancthon, who, when he was first converted to the tenets of Luther, became eager to go into all companies, that he might make them partakers of the same inestimable treasure, and set before them evidence that was irresistible.—*Godwin's Thoughts of Man.*

A Time to Dance.

Calling at the house of an old friend a few days since, we fell into conversation about his little daughter, when the following dialogue, "for substance of doctrine," took place:—

"Have you any little girl?"

"Yes, one nine years old."

"Does she dance?"

"Yes, certainly. From my window I see her dancing every day, up and down the yard, and out into the street."

"Does she take the step?"

"I guess you would think so if you saw her. She steps up and down, and round and across. All sorts of steps—more in one hour than you can count."

"Does she have a teacher?"

"Oh! yes; her mother teaches her in this way: She gives her a lesson on some sewing, and when her task is finished, the little girl feels all over as if it was time to dance; and so, putting on her sack and boots, she sallies forth. There is a flock of kind and happy children at the next door, and they come out and join her, and the dance begins. It's a beautiful sight."

"What do they dance?"

"Country Dances—that is, dances made in the country. Now and then, Cato, the dog, from the way, springs in among them, and proposes a polka. Dogs always like polkas. They are not to blame, for God has made them so."

"Do they have any music?"

"Certainly they do, and the best I ever heard. It comes right up from their glad hearts. In cold weather they furnish it all. But in a few weeks, when the maple is casting its blossoms and the green grass is coming up out of the ground, and the south wind is waking the earth from its sleep, their orchestra will be greatly enlarged. They will be joined by the oriole, with his silver trumpet, and the thrush, and the robin, and the bluebird, who, making their nests in the elms above, will pour down their music upon the performers below. With such music, and a ball-room so beautiful, what little girl could keep from dancing? Oughtn't we to pity poor children who have to dance in the cellars and alleys of the town, and those—big and little—who are crowded into great hot and dusty rooms, without any grass, flowers, and trees, and who are obliged to hop round at the music of fiddles and horns, instead of the sweet melody of the birds?"

"Does it ever make your girl sick to dance?"

"Not by a great deal. When, just at evening, she goes out to dance for an hour, she returns with a face flushed with health—she is hungry for the supper; and when she lies down for the night, she falls quickly asleep, to dream of music and dancing, and all that is beautiful in sight or sound."

Anecdotes of Whitefield.

Who can tell the results of a single sermon, or trace the consequences of one conversion? When Mr. Whitefield was preaching in New England, a lady became the subject of divine grace and her spirit was peculiarly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the child, and give her hope of salvation. In a transport of holy joy she then ex-

claimed, "Oh, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbors and tell them that they may be happy and love my Savior." "Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one within many miles who would not laugh at you, and say it was all a delusion." "Oh, mother," replied the little girl, "I think they would believe me. I must go over to the shoemaker and tell him; he will believe me." She ran over and found him at work in his shop. She began by telling him that he must die, and he was a sinner, but that her blessed Savior had heard her mother's prayers, and had forgiven all her sins; and now she was so happy she did not know how to tell it.

The shoemaker was struck with surprise, and his tears flowed down like rain; he threw aside his work, and by prayer and supplication sought mercy. The neighborhood was awakened, and within a few months more than fifty persons were brought to the knowledge of Jesus, and rejoiced in his power and grace.

Several incidents are related of Whitefield to show the skill and power with which he could seize upon passing circumstances, and apply them to the great purpose which he had in view.

On one occasion, near Edinburgh, a poor unhappy man placed himself on one of the boughs of a tree, under the shade of which Whitefield was to preach, and mimicking his gestures with monkey-like dexterity, endeavored to raise a laugh in the audience. Guided by the looks of his hearers, Whitefield caught a glance of him, but without seeming to notice him continued his discourse. With the skill of a wise orator, he reserved the incident for the proper place and time. While forcibly speaking of the power and sovereignty of divine grace, with increasing earnestness he spoke of the unlikely objects it had often chosen, and the unlooked-for triumphs it had achieved. As he rose to the climax of his eloquence, he suddenly paused, and turning round, and pointing slowly to the poor creature above him, he exclaimed, in a tone of deep and thrilling pathos, "Even he may yet be the subject of that free and resistless grace." It was a shaft from the Almighty, winged by the divine Spirit; it struck the scoffer to the heart, and realized in his conversion the glorious truth it contained.

In connection with Whitefield's first visit to Edinburgh, it is related that a gentleman, on returning from one of his sermons, was met by an eminent minister whom he usually heard, and expressed great surprise that he should go to hear such a man. The gentleman replied, "Sir, when I hear you, I am planting trees all the time; but during the whole of Mr. Whitefield's sermon I could not find time to plant one." A similar instance is related of a ship-builder who could "build a ship from stem to stem during the sermon, but under Mr. Whitefield could not lay a single plank."

In the early period of Whitefield's ministry in England, many of the taverns became places where his doctrines and zeal were talked of and ridiculed. A Mr. Thorpe, and several other young men in Yorkshire, undertook at one of these parties to mimic the preaching of Mr. Whitefield. One after another stood on the table to perform his part, and it devolved upon Mr. Thorpe to close this irreverent scene. Much elated, and confident of success, he exclaimed as he ascended the table, "I shall beat you all." The Bible was handed him, and by the guidance of an unerring Providence, he opened at the verse, "Except ye repent ye shall all likewise perish." The moment he read the text his mind was impressed in a most extraordinary manner, he saw clearly the nature and importance of the subject; and as he afterwards said, if he ever preached with the assistance of the Holy Spirit, it was at that time. His address produced a feeling of depression upon his auditors; and when he had finished he instantly retired to weep over his sins. He soon after became associated with the people of God, and died a successful minister of Christ.

Whitefield was one day preaching in Ply-

mouth, in England; a ship-builder who was at work near by, heard his voice and resolved, with five or six of his companions, to go and drive him from the place where he stood; and for this purpose they filled their pockets with stones. When, however, Mr. Tanner drew near, and heard Mr. Whitefield earnestly inviting sinners to Christ, he was filled with astonishment; his resolution failed him, and he went home with his mind deeply impressed. On the following evening he again attended, and heard Mr. Whitefield on the sin of those who crucified the Redeemer. After he had forcibly illustrated the theme, he appeared to look intently on Mr. Tanner, as he exclaimed with great energy, "Thou art the man!" These words powerfully impressed Mr. Tanner, and in the agony of his soul he cried, "God be merciful to me a sinner!" The preacher then proceeded to proclaim the free and abundant grace of the Lord Jesus, which he commanded to be preached among the very people who had murdered him; a gleam of hope entered the heart of the penitent, and he surrendered himself to Christ. Mr. Tanner afterward entered the ministry, and labored with great success for many years at Exeter.

A Pastoral Charge.

I charge you—my young brother, to take care of your body. Eat nothing which does not agree with your digestive apparatus—masticate it well—take regular and sufficient exercise daily—go to bed at 10 o'clock, P. M., and rise at 6 o'clock, A. M.—and maintain "a prudent self-control" over your animal passions.

I charge you to take care of your mind. Discipline and furnish it daily. "Let the word of God dwell in you richly with all wisdom." Make continual and choice additions to your stores of knowledge—otherwise, constantly pouring out as you will be called to do, "your barrel will soon run emptyings."

I charge you—to take care of your heart. Keep it with all diligence. Be watchful and prayerful. Unless the principle of grace implanted within you is kept vigorous and thriving you will not be happy in your sacred calling, nor successful in it, nor be a fit example to Christians, in charity, in faith, and purity.

I charge you—to take care of your doctrine. Let it be that which was once delivered unto the saints—preserve it uncorrupt—faithfully preach it, in season, out of season—contend earnestly for it—and see that your flock be rooted and grounded in it.

Taking this course—keeping your body under subjection, stocking your mind with precious furniture, keeping your heart right in the sight of God, and your doctrine according to Divine Revelation; and having it drop in public and private, in the sanctuary and from house to house, "as rain upon the grass, and as the dew upon the tender herb"—you will make full proof of your ministry, and when the Chief Shepherd appears, will receive a crown of glory that fadeth not away, *Religious Herald.*

Bereavements.

When death breaks in among our children, there is made a great gulf, and we poor parents! can only look, and feel, and weep. The place well known among the rest is empty; their place at the table is empty; their place in your prayers is empty; and the face which met you at the door, with all its little news, meets you no more. Bitterness gathers on my heart, and I must stop.

Your little David was lovely and singularly beloved. Be thankful that you had such a child. Be thankful that you had him so long. Be thankful that the Lord did not consult you how long the loan should be continued. His precious gifts might receive damage in our fond and foolish hands; for this cause, the Father of mercies, in great tenderness, takes them and hides them from us, but at the same time lays them up, to be brought forth, and restored as a new source of great joy, at the meeting of the spirits of just men made perfect. "I will go to him," said the man, and the mourner, after God's own heart.

There is something exceedingly mysterious in the early death of the finest children. Nevertheless, we may not charge God foolishly. You know well how, sometimes, you take the little object of its fond regard out of the hand and eager grasp of your dear little child, not in stern severity, but to allure its greater willingness to come to yourself. God dealeth with us as with children; he snatches from us, it may be in the bud, the finest specimens of our nature, around which the fondness and the hope of our hearts cling, not because he would cast us off, but that he may the more effectually win our thoughts and our hearts to himself here, and the more easily reconcile us hereafter to be likewise ever with the Lord.

Crossing the Bridge.

At a social religious meeting, a brother rose, and among other things stated the following incident of Bishop George:

"He and two other clergymen were traveling in company towards a bridge, which they would be required to cross in their journey. The recent torrents of rain had swollen the brooks and streamlets leading into the main current, and before they reached the bridge, the companions of Bishop George expressed their apprehension that they would not be able to cross. As their fears increased more and more, they appealed to the Bishop to get his opinion. 'Brethren,' said he, 'I never cross a bridge until I get to it!'"

Some persons are always journeying toward swollen streams or damaged bridges. The clouds seem to fill their horizon, not behind them, but before them, and are always dark and threatening. They insist that either property, or health, or friends, will soon fail them. Alas! for them, the good things of this world were ordained for others, not them. "Take no (evil) thought for the morrow." "Sufficient unto the day is the evil thereof."

Forms of Prayer.

Many of our ministers, and some of the best of them—yet more in former years than now—have been slaves to a form of their own composing. And that not from necessity, but from negligence. It was said to be the case with the late Dr. Dwight, one of the most gifted of our ministers. We have heard pupils of his repeat passages of his prayer, which they said had been impressed on their memory by constant reiteration. Another President of a college, under whom our college course began, Dr. Moore, gave his students an equal opportunity to preserve a copy of the prayer, which he repeated before them, word for word, every morning. An impressive contrast with this was the habit of his successor, Dr. Griffin, in whose prayers for a course of years, whether in the church or the college chapel, he never repeated a single sentence unless it was a text of scripture. Every sentence was apparently the result of much care, and an issue of as much freshness of soul as was his most finished discourses. And each prayer seemed to have a distinct theme and purpose of its own. And even in his asking a blessing at his common meals, the choice and utterance of each word, was well nigh what it might be, if a Garrick had spoken in the execution of his art. Indeed, in the case of Dr. Griffin our churches had an example, showing how much it lost by negligence, and how much might be gained by proper care bestowed on the devotional exercises. Often has the remark been made by those who have heard him, that he would produce more impression on a congregation by the mere reading of a hymn—especially in his favorite hymn, 'Mighty God, while angels bless thee,' &c., than many could produce by their best sermons. It is a clear case, that we are suffering an immense loss for want of a greater earnestness in the devotions of the sanctuary. And if, while we indulge in the conceit that we are delivered from set forms of prayer, we are actually in bondage to them, it becomes us to look to it.

Boston Recorder.

Health Versus Piety.

There are many sad cases of insanity of a re-

ligious character which originate in moods. A man, through a period of health, has a bright and cheerful religious experience. The world looks pleasant to him, the heavens smile kindly upon him, and the Divine Spirit witnesses with his own that he is at peace and harmony with God. Joy thrills him as he greets the morning light, and peace nestles upon his heart as he lies down to his nightly rest. He feels in his soul the influx of spiritual life from the Great Source of all life, as he opens it in worship and in prayer. But at length there comes a change. A strange sadness creeps into his heart. The sky that was once so bright has become dark. The prayer that once rose as easily as incense upon the still morning air, straight towards heaven, will not rise at all, but settles like smoke upon him, and fills his eyes with tears. Something seems to have come between him and his God. Strange, accusing voices are heard within him. However deep the agony that moves him, he cannot rend the cloud that interposes between him and his Maker. This, now, is simply a mood produced by ill-health; and I hope that everybody who read this will remember it. Remember that God never changes, that a man's moods are constantly changing, and that when a man earnestly seeks for spiritual peace and cannot find it, and thinks that he has committed the unpardonable sin without knowing it, he is bilious, and needs medical treatment. Alas! what multitudes of sad souls have walked out of this hopeless mood into a life-long insanity, when all they needed in the first place, perhaps, was a dose of blue-pills, or a sea voyage sufficiently rough for "practical purposes."—*Springfield Republican.*

Specimen of Hottentot Preaching.

The Missionaries at Bethelsdrop, in their Journal for the year 1817, give us the following account of a sermon by Kruisman, a native preacher:

"In the evening, Kruisman, a converted Hottentot, preached from Isaiah 60: 18—20. After speaking for a short time of the benefit of the natural sun to the earth and its inhabitants, he asked, What shall we do then, when the sun shall be no more our light by day, nor the moon by night? Will it be all darkness with us then? Oh, no! the Lord himself, who is the Creator of the natural sun, shall be unto us an everlasting light, and our God shall be our glory. What occasion then shall we have for the natural sun, when the Lord himself shall shine upon us? And not this alone, but it is also said that all those who are saved to everlasting life, shall themselves shine as the brightness of the firmament, and as the stars for ever and ever. What occasion shall we have then for the natural sun and moon, when we shall even ourselves outshine them in brightness and glory? And not only that, but Jesus Christ also, the Sun of Righteousness, shall shine upon us forevermore. God and the Lamb shall be the light of the holy city in which the righteous shall dwell forever." Before the conclusion, he asked, "But who shall go to this heavenly and celestial city? I can assure you, none shall go and live with the Lamb of God forever, but those who follow him here on earth; but I am afraid there are many at Bethelsdrop who shall never see this city, unless a great alteration takes place in them. This Bethelsdrop is so much spoken of all over the world, and such praise given to it, but let people come here and see you; they would be astonished, and would say, Surely these are not the people of whom we have heard so much, otherwise we have been completely deceived. We see almost nothing here of the great and wonderful things of which we heard so much before; and that is alone through your unbelief, your stiffness of heart, and neglect of what has been a thousand times told us. Oh! you hard hearted people! how long will you continue in your sins? The devil, as a roaring lion, goes about seeking whom he can find, and finds in too many of us an easy prey. This lion comes so sly and deceitful about us, that before we are aware, he comes and throws one sheep out of the krall on this side, and another on the other side, and so brings them to the wide world, and makes them an easy prey to

himself. But still, thanks be to God, there are some who are not ignorant of his deceptions." Kruisman preached about half his sermon in the Hottentot language.

London Missionary Chronicle.

The Tools Great Men work with.

It is not tools that make the workmen, but the trained skill and perseverance of the man himself. Indeed it is proverbial that the bad workman never yet had a good tool. Some one asked Opie by what wonderful progress he mixed his colors. "I mix them with my brains, sir," was his reply. It is the same with every workman who would excel. Ferguson made marvellous things—such as his wooden clock, that accurately measured the hours—by means of a common penknife, a tool in everybody's hand, but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; and a prism, a lens, and sheet of pasteboard, enabled Newton to unfold the composition of light and the origin of color. An eminent foreign savant once called upon Dr. Wollaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the Dr. took him into a study, and pointing to an old tea-tray on the table, containing a few watch glasses, test-papers, a small balance, and a blow-pipe, said: "There is all the laboratory I have!" Stothard learnt the art of combining colors by closely studying butterflies' wings; he would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn-door served Wilkie in lieu of pencil and canvas. Bewick first practiced drawing on the cottage-walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail. Ferguson laid himself down in the fields at night in a blanket, and made a map of the heavenly bodies, by means of a thread with small beads on it, stretched between his eye and the stars. Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief. Watt made his first model of the condensing steam-engine out of an old anatomist's syringe, used to inject the arteries previous to dissection. Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose, while Rittenhouse the astronomer first calculated eclipses on his plow-handle.

Smiles' Self-Help.

Raising the Dead.

The three miracles of raising from the dead have always been regarded as the mightiest out-comings of the power of Christ; and with justice. They are those at which unbelief is readiest to stumble, standing, as they do, in a yet more striking contrast than any of the others to all that experience has known. The line between health and sickness is not definitely fixed; the two conditions melt one into the other, and the transition from this to that is frequent. In like manner storms alternate with calms; the fiercest tempest allays itself at last, and Christ's word did but anticipate and effect in a moment what the very course of nature must have effected in the end. Even the transmutation from water to wine, and the multiplication of the bread, are not without their analogies, however remote; and thus, too, is it with most of the other miracles. But between being and the negation of being, the opposition is not relative, but absolute; between death and life a gulf lies, which nothing that nature lends helps us even in imagination to bridge over. These considerations sufficiently explain how it should come to pass these raisings from the dead are signs more spoken against than any other among the mighty works which the Lord accomplished.

The present will be an apt moment for saying something concerning them, and the relations of difficulty in which they stand, if not to the other miracles, yet to one another. For they are not exactly the same miracles repeated three times over, but may be contemplated as in an

ever ascending scale of difficulty, each a greater outcoming of the power of Christ than the preceding. For as the body of one freshly dead, from which life is but just departing, is very different from a mummy or a skeleton, so is it, though not in so great a degree, different from a corpse whence for some days the breath of life has fled. There is, so to speak, a fresh-trodden way between the body and the soul which has just forsaken it, and, according to that Jewish legend, which may rest on a very deep truth, lingers for a while and hovers near the tabernacle where it has dwelt so long, and to which it knows itself bound by links which even now have not been divided forever. Even science itself has arrived at the conjecture that the last echoes of life ring in the body much longer than is commonly supposed; that for a while it is full of the reminiscences of life. Out of this we may explain how it so frequently comes to pass that all which marked the death-struggle passes presently away and the true image of the departed, the image it may be of years long before, reappears in perfect calmness and in almost ideal beauty. Which things being so, we shall at once recognize in the quickening of him that he had been four days dead, a yet mightier wonder than in the raising of the young man who was borne out to his burial, and since that burial would have followed death by an interval, at most, of a single day; and again in that miracle a mightier outcoming of Christ's power than in the raising of Jairus' daughter, wherein life's flame, like a newly extinguished taper, was still more easily rekindled again, being brought in contact with him in whom was the fountain-flame of all life. Mightier, also, than any of these wonders, will be the wonder of that hour, when all the dead of old, that have lain, some of them for so many thousand years, in the dust of death, shall be summoned from and shall leave their graves at the same quickening voice.—*Trench on the Miracles.*



ADVENT HERALD.

BOSTON, APRIL 12, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the *Herald*, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the *Herald's* publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations.

Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the *Herald*; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?

Did Samuel appear at Endor?

(Concluded.)

Whether the woman recognized the appearance as that of Samuel, the record makes no mention. But the inspired penman adds, "And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself," v. 14.

Dr. Hales renders the original of this, "And Saul knew that it was Samuel;" but the word "perceived" is equally expressive. Its original is rendered "assuredly," in 1 Sam. 28:1. It expresses a positiveness of knowledge, respecting which there can be no mistake or misapprehension. It is more than merely seeing; for Israel is told to, "See ye indeed, but perceive not," (Isa. 6:9).

How Saul knew that the appearance was Samuel, is not specified; nor is it mentioned whether Saul at any time saw him. That he did not see him at first is evident from his enquiry respecting the "form" of the vision; but that he saw him when he "perceived," that is knew assuredly "that it was Samuel," and made obeisance to him, is not improbable, though not certain. If Saul perceived that it was Samuel merely from the woman's description, it must have been owing to its probable reasonableness; but if not thus, it must have been from visible, or other evidence. But it would not have been left on record that "Saul knew" if he only guessed "that it was Samuel," or was deceived in such supposition.

As the despairing monarch made obeisance, we are told that "Samuel said to Saul, Why hast thou disquieted me to bring me up?" v. 15.

The question here arises, Did Samuel say this? or was it spoken by some agency or appearance personating Samuel? The record affirms that Samuel said it; and as there is no recognized rule of interpretation, or law of language, by which other agency can be here substituted for him, it is difficult to perceive how the reality of Samuel's speaking can be denied, without disbelieving and denying the record.

The word "disquieted" is rendered by Dr. Hales "provoked": "Why hast thou provoked me to raise me?" The term may be used in either a good or bad sense; for we may "provoke unto love and to good works," (Heb. 10:24), as well as unto wrath. Its meaning then is, "Why hast thou moved me or inclined me to come up?"

This question is not asked of the Pythoness; for no art of hers had been instrumental in causing his appearance. It is to Saul that this inquiry is put—he whom Samuel had anointed king, to whom he had been a counsellor and friend, to whom he had been in days past the bearer of messages from Jehovah, and who had now come in the hour of his extremity, as his only resource, to seek advice. And God may have permitted, for some wise purpose, or directly commissioned Samuel to go to Saul and announce to him his doom: for if he was there present, it was not contrary to the pleasure of Jehovah, who, 464 years subsequent to this, (Jer. 15: 1) recognizes him and Moses as the subjects of Divine favor.

"And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams, therefore I called thee, that thou mayest make known unto me what I shall do," v. 15.

"Then said Samuel, wherefore then dost thou ask me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord shall also deliver the host of Israel into the hand of the Philistines," v. 16—19.

It is important to notice that the inspired writer affirms that "Samuel said" this—it being the second time that Samuel is declared to be the speaker. There are also several things in this utterance that indicate its being spoken by Samuel. 1st. The speaker claimed to be Samuel, in referring to what

the Lord had spoken by that prophet to Saul, on a previous occasion, as having been by his agency; so that if he was not Samuel, he was a lying spirit. 2d. He rebuked Saul for having disobeyed the commands of Jehovah, which a lying spirit would not have been likely to do; for the mission of such, then as now, was to encourage men to disregard God's requirements. And, 3d. he uttered truthful prophecy,—in announcing that God would deliver the host of Israel, with Saul, into the hands of the Philistines, and in saying, "Tomorrow shalt thou and thy sons be with me,"—which a lying spirit could not utter. For whilst God might permit such to practice deception,—as when the lying spirit in the mouth of Ahab's false prophets, predicted the deliverance of the enemy into the hand of the king, that they might persuade him to go up, that he might "fall at Ramoth-gilead," (1 K. 22:6—23),—the things uttered are always equivocal or false. And God designated the inability of lying spirits to predict the future, as evidence of their falsity, when he said, "Let them bring forth and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come: show the things that are to come hereafter, that we may know that ye are gods," Isa. 41:22, 3: "When a prophet speaketh in the name of the Lord, if the things follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously" Deut. 18:20. As God has given this test, it follows that he would permit no spirit, disowned of him, to announce, as this one did, what should happen on the morrow; nor would he send or speak by one claiming to be Samuel who was not.

On hearing his doom, the condemned monarch "fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; for he had eaten no food all the day, nor all the night," v. 20.

Here again is affirmed the reality of Samuel's presence, for Saul could not have been thus affected by "the words of Samuel," if some other than Samuel was the speaker.

The majestic mantle-robed form of age retired from the interview. At the persuasion of the woman, Saul partakes of food; and then he and his two servants returned to the camp of Israel to prepare for the coming battle, with the Philistines on the morrow.

As the Jewish day commenced at sundown, the "to-morrow" in which Saul was to be slain would not begin till the sundown that should follow the night of Saul's visit; so that it would correspond to our "day after to-morrow." The Philistines removed from Shunem to Aphek, about four miles distant, probably on the morning after the events described, (29:1). And the Israelites also pitched by a fountain in Jezreel, about five miles from Aphek. (Ib.) As the princes of the Philistines passed by, they objected to the presence of David and his men among them; who therefore "rose up early to depart in the morning," and "the Philistines went up to Jezreel," 29:12. The two armies being now in close proximity, "the Philistines fought against Israel," who fled and fell down slain in mount Gilboa." Also "Saul died, and his three sons, and his armor bearer, and all his men, that same day together. And when the men of Israel that were on the other side of the valley, and that they were on the other side of Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them," 1 Sam. 31:1-7. Thus was fulfilled the prediction of the giving of Israel to the Philistines, and of the presence of Saul and his sons with Samuel in Hades—the place of all the dead,—though it does not follow that even there, they could more than see Samuel afar off, with a great gulf between, as in the case of Dives and Lazars, (Luke 16:24). And, "so Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of" (Ob. or, as rendered, of) "one that hath a familiar spirit to enquire of it, and not of the Lord: therefore he slew him, and transferred the kingdom to David the son of Jesse," 1 Chron. 10:13, 14.

This punishment inflicted on Saul, for asking counsel of one that had a familiar spirit, even though he sought to enquire of Samuel, shows that such attempted communion with the dead is rank rebellion against Jehovah, who visits it with his severest displeasure. The reality of Samuel's presence, therefore, affords no argument in favor of spiritualism; with which the issue is, not whether pretended communications are sometimes real, but are they reliable? and is it right and safe thus to rebel against Jehovah and to seek counsel of Baal?

Thus we have the whole history of Saul's interview with the Pythoness, and the results that followed. It will be seen that, independent of all that

Saul, the woman, or the appearance said, the inspired writer affirms that, "the woman saw Samuel;" that "Saul knew that it was Samuel;" that "Samuel said unto Saul;" and again, that "then said Samuel," and that "Saul was sore afraid because of the words of Samuel." These five positive affirmations of the inspired penman, together with the claim of the apparition,—who undeniably uttered truthful prophecy,—that he was Samuel, his rebuke of Saul for disobedience to Jehovah, his utterance of clear and truthful predictions, which neither human nor diabolical wisdom could foresee or fulfill, and their minute accomplishment in time and manner, constitute a strength of argument in support of Samuel's presence, which we know not how to evade or resist. For it would be difficult to frame language that should be more positive or less unequivocal.

But have we not given the spiritualists an argument against us? And would it not be easier to meet them by denying the reality of Samuel's presence? That is the easiest which has truth for its basis. No doctrine or position can be maintained that is not founded on the teachings of Inspiration. And far be it from our pen ever to blunt the edge of any Scriptural declaration, even if it stands in the way of an idolized theory. This position however gives spiritualists no argument, so long as it stands on record that the Lord slew Saul for seeking to consult with a woman that had a familiar spirit. God has thus recorded his displeasure against all who turn away from him to seek counsel of the dead; and the offence is no less flagrant because the one of whom such counsel is desired was a servant of Jehovah, or even if the Lord should permit such an one to speak and utter truthful words to the apostate and disobedient mortal who seeks such counsel.

Wright & Peck's Newspaper Director.

Our readers, who received their papers by mail will have noticed that their names are now printed, instead of being written, on their several papers or envelopes.

There have been various devices for directing newspapers with type, as a substitute for the pen or pencil—some of which have not been without merit, and have been more or less adopted; but no previous device that we have seen is unattended with serious objections.

The device in most general use is that of blocks of wood, on which each given address is indented with reversed sunken letters, each letter being made singly on blocks which are strung on belts, and, being previously inked are made to revolve, so as to bring up one block at a time in a convenient position for printing. We had thoughts of adopting this device, but were deterred by the slow process required for cutting the names, letter by letter, by the difficulty of making changes on the belts, and by the mournful appearance of the address when printed; which shows a black face with the letters in white.

In August last, Robert W. Wright Esq. of New Haven Conn. called our attention to a new device of his invention, which we used on a part of our edition for a few weeks and thought some of adopting. With that arrangement the several addresses were printed in columns, on sheets of paper which were cut into strips connected and wound onto the reel of a small hand machine; which caused these strips to pass between cylinders in such a manner that a single hand motion would apply mucilage to the under surface of each name, cut it off, and attach it to the paper, or to an envelope, placed under it. The papers could be thus directed as fast as they could be taken up singly, be placed under, receive the stamp, and be laid in their place.

This device would work, provided the conditions were always as required. But there were so many of these conditions,—it being necessary that the paper on which the names were printed should not be of too firm a texture, nor too slazy, that the mucilage should not be too weak nor too strong, and that the cutter should always be in working order,—any one of which would interfere with the desired result. There were also objections to it which applied with equal force against the entire class of pasting instruments, viz. the liability of the address to become detached from the wrapper, so that the package might miscarry; and there was the unpleasantness of working with mucilage.

It was while Mr. Wright was engaged in this office, at his own expense, in preparing to direct a part of our edition with the last described device, that he resolved to prepare an instrument by which he could print each address directly on its paper or envelope; and he immediately commenced in connection with Milo Peck & Co. of New Haven, the machine, now perfected, which this office has been the first to introduce, and a description of which we will now give.

The name and address of each subscriber is first set up with steel dies,—there being one for each separate letter, of which it is the *matrix*. These dies,

as our readers will understand, are the reverse, or moulds of the face of type letters; and they are set up in the manner, and with the facility and rapidity of ordinary type, in a steel instrument, called by printers a "composing stick," but made in this instance to contain only a single line.

This "stick," is then placed in a small stamping press, one motion of which depresses the surroundings of the name or address thus "set up," on the grain edge of a prepared block,—about two inches long, three fourths of an inch high, and one fourth of an inch thick. The blocks thus prepared may then be placed in galleys and forms and be printed from like ordinary type—the "dies" being distributed and used to set up a succession of names.

Thus far the process described is identical with that partially adopted in August last; and it is an admirable device for making raised wooden type, either in single letters or in blocks, of any desired size or pattern. But from this point the process varies. For now,—instead of placing the prepared forms on a printing press and taking an "impression," to be cut into strips &c. as before, each separate galley of names, after being inked, is passed through the new machine of "Wright & Peck's" called a "Newspaper Director;" which exposes each name singly, and by the movement of a treadle brings down the platen and prints the paper or envelope placed between,—the return motion of the treadle bringing into position the name next in order.

The names, by this new arrangement, are printed and the papers directed as fast as the folded papers can be taken, placed singly over the exposed address, receive the impression by one motion of the foot, and be laid aside; all of which need occupy but a few seconds for each.

A peculiarity of this Newspaper Director is in the use of the blocks, on which the names are impressed, as the *ratchet* by which they are moved, by a pull connected with the treadle giving the feed motion—one edge of each block being so beveled as to serve as a tooth of the ratchet; so that whatever may be the thickness of the block, each name is brought into its precise place. And where it is desired to print both the name and P. O. address, as on a single envelope, then only each alternate block is thus beveled, and the two are fed up together and both are printed by one foot motion.

In this arrangement, the blocks are placed in galleys in the alphabetical order of the names of subscribers and post-office which they bear—each under the head of its respective state. Thus the states follow each other in their natural order. Then the list of names going to each post-office is classified alphabetically; and then these several lists, in any one state, follow according to the place in the alphabet of the post-offices to which they are severally directed. In order therefore to find the block containing any given name, it is only necessary to go to the galleys belonging to any one state, find the post-office by its alphabetical position, and then the name, all of which is only the work of a moment—the galley being placed in forms lettered, "A," "B," "C," &c. and each form containing six galleys of about 120 blocks each and respectively numbered "A.1," "A.2," or "B.1," "B.2," &c. up to No. 6, under each letter; and all being labeled according to their several States. When a new name is received, a post-office address changed, or a paper discontinued, it is only necessary to prepare a new block and put it in its place, to take the block from under one post-office head and put it under another, or to remove the block from the list,—as the case may be. And the disused blocks may be put by themselves, in alphabetical order, so as to be easily found and replaced, as those who have discontinued resubscribe.

In directing the papers, each motion of the foot presents and prints a name; and when the last name in any post-office list is reached, a little bell rings to signal that the next block to be printed from contains the P. O. address, to which the papers of the list printed are to be sent; when, instead of putting a paper under as before, the operator puts under the platen a suitable wrapper,—the size of which he instinctively determines by the size of the pile of papers in the list. In printing the P. O. address, if the ringing is repeated, it indicates that the next block presented is also to give its impress to the same wrapper; and so on until the ringing ceases, when it is known that the next block contains the first name of another list. It is thus that the process of directing moves along like clockwork.

Having given our readers and exchanges the mode and device by which this paper is now directed, it will not be out of place to state its advantages.

1. Papers can be directed with greater ease and rapidity than by any other known process,—much faster than by any other device within our knowledge; whilst, in comparison with writing the directions, the labor of days is reduced to that of hours.

2. The printing of the direction lessens the danger of loss or miscarriage of papers. For in writing, there is a liability to overlook an occasional name

in each week's direction, or of writing names indistinctly, or inaccurately; whilst with a printed address these liabilities disappear.

3. In comparison with the printing of addresses with metal type, there is great economy in the use of an inexpensive material—these blocks costing only \$1.25 a thousand—the danger of piling a form and the labor of restoring when piers are much less, and the forms are so light that one containing 600 hundred names can be put in or taken out of its place with one hand.

4. In comparison with other devices for printing from wooden blocks, where letters are sunken, this raised address is much more neat and tasteful; and changes of direction are much more easily made.

5. This Director occupies but a little space in the office, it being not much larger than a common sewing machine which it some resembles, and is rather ornamental than otherwise; whilst the forms containing the blocks may be inserted in a cabinet, prepared for the purpose, like so many drawers, and be thus easily accessible, also out of the way. And

6. It is very easy to keep the state of each subscriber's account in connection with this arrangement; for an impression may be taken from the entire forms, cut into columns, and pasted in a blank book in the order of the names in the galleys, but leaving space after each post-office list, for the insertion of any new names to the same address; and then the pages may be marked with the letters and Nos. of the forms and galleys containing the corresponding blocks—making easy reference from the one to the other. As subscribers pay, we enter in a paged cash book under the date of payment the name of the person, the amount paid, the whole number of the paper to which payment is made, and the page of the account book where the names and condition of the subscriber's account may be found; and there, we simply enter against the subscriber's name under a horizontal line, the whole number to which any given sum pays, and over the line the page of the cash book where the entry is made giving the date and amount of payment. As we have only a single column of these names on a page, there is room on each for quite a number of names and blank space opposite the names for quite a number of payments; so that our system of accounts is brought into a small compass. Most modes of keeping newspaper accounts have seemed to us needlessly cumbersome and complicated.

Any additional information which the press may solicit will be cheerfully communicated. We will also be obliged to our readers for the correction of any errors in the spelling of their names, or address. We have never known only the initials of the given names, of some of our readers; but would like to give the first name in full, when we can; and we can do so when the whole, including the space after each given name or initial, does not contain over 18 letters. When longer than this we have to contract or abbreviate. We would also like to append any title belonging to any subscriber, when able to do so; for when the block is once prepared it is no more work to print the name in full than if abbreviated.

This is the third week we have now directed our paper with this new device; and it works so charmingly, changing a toil to a pleasure, and dispatches the business so rapidly and beautifully, that we are feeling quite enthusiastic in respect to it, and have therefore unfolded its whole working—not doubting that it is destined to supersede all previously invented devices for a like object, and to become an indispensable requisite in every prosperous newspaper establishment. It only needs to be known to be appreciated.

A Boston publisher in our office last week during his working of a part of our edition,—whose edition has heretofore been worked with blocks with the sunken letter on belts,—pronounced this Director a success, and immediately ordered one for his own office; where it is now being set up. And another publisher, with an issue of 20,000 weekly, has also ordered one of these Directors. Its inventors have produced just the thing which the newspaper world have so long needed and desired. And "Wright and Peck's Newspaper Director," will be to newspaper directing what the sewing machine is to hand sewing.

As the first office of its introduction, we felt that we could not well say less in respect to it.

THE GLOUCESTER CALAMITY. A carefully compiled list of the crews on board the portion of the Gloucester fishing fleet lost off the Georges in the last January and February gales, published in the Cape Ann Advertiser of the 28th instant, shows that 138 men have been drowned, leaving 70 widows and 140 children fatherless. The value of the vessels lost is estimated at \$69,700, and the insurance on all but [the schooner Life Boat] is \$57,225. It gratifies us to learn that the interest taken in the effort to raise a fund for the support of the widows and fatherless is such as to argue a good result. Help from abroad is urgently requested.

The War.

The Cincinnati Times has some statements from a New Yorker, who has been at the South for several years, which would be important if known to be true. He says the rebel officers at Corinth are as well acquainted with the strength and disposition of the Federal troops opposed to them as our own commanders, so complete is their system of espionage, and so numerous the traitors high in position among us. Beauregard has from 70,000 to 80,000 men at Corinth, and the number is constantly increasing. Arkansas was being drained of troops, and large numbers are arriving from Virginia, even. The rebels are anything but confident of victory; indeed, in the ranks there exists a general despondency. The officers do all in their power to rally the men, but in vain. Great fears are entertained for New Orleans, but the position at Corinth is considered more important.

All letters from Com. Foote's fleet at Island No. 10, shows that while very little, apparently, is being done on either side, that both the assailed and assailants are laboring with tremendous energy and untiring perseverance to accomplish their respective purposes. A fearful contest will soon take place there. The Assistant Secretary of War, who left for Washington only a few days before, returned post haste on the 29th and held an interview with Com. Foote.

The (ostensibly) repentant and disguised rebel editor who has returned from the South to Baltimore, is Clifton W. Tayburde, for several months past assistant editor of the Richmond Enquirer.

Union men are safe in Tennessee only where the Federal army has laid its mighty hand upon the people. Elsewhere they are hunted with the same ferocity as ever.

Large numbers of slaves are freed as our army penetrates Virginia, and furnished with evidence of their freedom by the officers, in obedience to the confiscation act.

It is announced that General McClellan has left Washington to take charge of a distant and most important command, which is already in the field, and close upon the enemy, who will soon be made to feel its force.

It is reported in a letter from Dawluskie Island, (at the mouth of Savannah river) on the authority of a deserter from Fort Pulaski, that the fleet of Tatnall has been augmented by an iron-clad steamer. The deserter says that Pulaski has sixty rounds of ammunition for each gun, making in all about three thousand. It is provisioned for twelve months. They have daily communication by small boats with Savannah, and by this means are supplied with fresh meat and vegetables.

Secession cavalry are scouring the country along the Tennessee river, pressing into the rebel service all the men they meet.

CHICAGO April 6. A special dispatch to the Tribune dated Cairo 5th, says: "A teamster who was just returning from Commerce, says that S. J. Kitchen, one of Jeff. Thompson's colonels, is in the swamps back of that place with a squadron of cavalry estimated at 200, and fears are entertained that Union men in that vicinity will be subject to fresh persecutions, and the report is current to-night that Jeff. Thomas has assembled a force of considerable strength at Alcomb's Island, 12 miles west of New Madrid. His position is represented by scouts as very strong."

A special dispatch to the Cairo Post says that Daniel Wright, formerly a sailor at Oswego, arrived here to-day, having deserted from Gen. Beauregard's army a week since. He says there were 60,000 troops at Corinth, but no heavy guns around the works. One regiment was under arrest for being disloyal and rebellious. Their army presented a state bordering on insubordination. Our informant thinks there will be a stampede, if attacked.

A special dispatch to the Times, dated New Madrid, April 5, says: the gunboat Carondelet arrived last night, having run the rebel blockade at Island No. 10 without damage. She had in tow on the side exposed to the fire of the rebel batteries a barge loaded with hay, arranged in such a manner as to protect her. The night was intensely dark and stormy. She passed the first battery before being discovered. The second fired on her as soon as its guns could be brought to bear, but owing to the darkness and the speed with which she moved the fire was entirely harmless.

A third battery also concentrated its fire upon her, but not a shot struck the boat. She passed the 4th and 5th batteries with the same fortunate result. Fifty-three shots were fired at her. Three miles below the Island the rebel floating battery opened on her and continued firing until the Carondelet was out of range. All through the passage a continuous fire of musketry was kept up from the shore, and many bullets struck the boat, but all hands being below nobody was hurt.

The Carondelet did not discharge a gun during

the entire passage. She passed the last battery within an hour after leaving the fleet.

A dispatch from the Island at 6 o'clock last evening says very heavy firing was heard in the direction of New Madrid. It is thought that the Carondelet was engaged with some of the rebel gunboats. From one to eight heavy reports were heard every minute.

Her escape from injury in running the blockade is attributed to the fact that she hugged the shore of the Island so closely that it was nearly impossible for the rebels to depress their guns sufficiently to hit her. There is great rejoicing throughout the fleet at this signal success.

New York, April 6. A dispatch to the Cincinnati Gazette, dated Savannah, Tenn., April 1 states that the rebel advance camped at Corinth, where Beauregard is in command, are within six miles of our advance near Pittsburg, and there are but five miles between the pickets of the respective forces at Purdy, where the rebels have four or five regiments. The rebels claim to have a force of 100,000 all told.

A gentleman from New Albany, Indiana, on Tuesday last, states that on the evening of the 29th ult. the advance of Gen. Buell's army arrived at the Tennessee, opposite Savannah, and commenced crossing the river, on Sunday morning, thus forming a junction with Gen. Grant.

The enemy are said by scouts to be strongly fortified at Corinth and among the hills for sixteen or eighteen miles, towards the National camp at Pittsburg. Their available force is believed to be from 75,000 to 80,000. The united forces of Buell and Grant are sufficient to meet and conquer this large army, and their supply of artillery is superior both in the calibre and number of pieces to that of the enemy.

THE REBEL FORCE IN MISSISSIPPI. A Nashville correspondent of the Chicago Tribune says:

"The concentrations against Gen. Smith are most formidable and threatening, and demand hasty movements on our part. Gen. A. S. Johnston's whole force has been withdrawn from Decatur. There is hardly a corporal's guard at that point. The forces of Brig. Gen. Cheatham were removed from Jackson to Corinth. Gen. Polk has passed a large portion of his army to the same point, leaving Brig. Gen. T. J. McCowan in command at Island No. 10. Gen. Bragg holds Humboldt with the majority of his splendid drilled men from Pensacola. It is said that these are the finest troops in the Confederacy, and are 10,000 strong. The whole force thus concentrated against Gen. Smith will aggregate no less than 50,000 men—probably double his force. Unless Gen. Halleck pushes Gen. Buell forward, Gen. Smith may be overcome, and we may meet with a terrible reverse. At any rate, troops will have to be poured in upon Gen. Smith. He has assumed the position which must be defended, and which must be held, and I have no doubt will be. But certain it is that he must have the men now or never. A reverse to the rebels with Beauregard in command would be most terribly demoralizing."

IMPORTANT RESOLUTION. The following important resolution recommended in the President special message has now been adopted by both houses of Congress. It is as follows:

"Resolved, That the United States ought to cooperate with any State which may adopt a gradual abolishment of slavery, giving to such State pecuniary aid to be used by such State in its discretion to compensate for the inconveniences public and private produced by such change of system."

When it was first laid before the public, it was greeted with general approval as opening a just and safe termination of the "slavery question." The majority of the border State men also voted in the negative, though Senators Davis (Ky.), Henderson (Mo.) and Willey (Va.) are among the yeas.

The proposition is now before the States concerned, and some interest will attend their course in reference to it. It must be confessed the prospect is not at present very brilliant, although the "second thought" may give a new turn to events. In the meantime the President's message appears to be exciting the greatest attention abroad, and eliciting the general commendation of the friends of our Government.

The old Connecticut charter granted by Charles the Second, the history of the hiding of which in the "Charter Oak" at Hartford is familiar to almost everybody, will be two hundred years old on the 23d inst. The old parchment hangs in a frame in the office of the Secretary of State at Hartford.

Pius IX., as thus described by an English correspondent, has greatly changed in the last few years. "His mind and memory are rapidly becoming enfeebled, and he contradicts one day his most solemn assertions of the day before. Formerly his face was certainly a good and pleasing one. Now, even benevolence itself seems hardly venerable in that flaccid countenance, with its uncertain eyes and trembling lips."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Are you afraid to Die?

BY THEO. D. C. MILLER.

When storms are gath'ring thick around your way,
And when you feel that Death is drawing nigh;
Can you then, through faith in Jesus, say:
Welcome Death, I'm not afraid to die?

If not, be sure there yet is something wrong—
Some cherished sin that leads you still astray;
You yet are lulled by pleasure's siren song—
You have not sought the true, the living way.

Remember, when to mammon's ear enchain'd,
Or dissipation's nightly revels lure—
That which you sow, you that shall also reap—
'Tis so declared by Him whose word is sure.

Choose whom you'll serve, dear friend, extends to you,
And when, obedient to that trumpet's voice,
All nations, kindreds, shall in judgment stand,
You then will know you had the power of choice.

NOTE. Is it not the resurrection, after all, which we should greatly desire? There is danger of our falling into the very great error which is so prevalent, of looking to death, and the condition which follows, as the fulfillment of all that the Scriptures teach in respect to Christ's coming and the resurrection: and therefore, as did the apostles, we should ever keep these in view,—not being unprepared for the event of death which terminates our opportunity for any preparation for the future.

From E. A. Dodge.

Bro. Bliss:—I have been striving very hard to obtain some new subscribers for the Herald; but, so far, have had no success, because the war spirit reigns triumphant in the hearts of the people, in so much, that the Spirit of the Lord can find no entrance, as a general thing, even in the church, as well as out of it. Christianity is at a low ebb, and I see but little prospect of a change for the better. That wickedness is on the increase, I think no one can deny. As it was in the days of Noah, the great mass are semi-infidels, and the world is nearly ripe for destruction. Go on, brother, and publish the whole truth, and let God take care of the consequences. My prayer to God is that He will give you wisdom and grace sufficient for your day, and enable you to fight valiantly, not against your brother man, but against sin, and enable you to come off more than conqueror, and to be an instrument in his hands to bring many to the knowledge of the truth as it is in Jesus. I have so little of this world's goods, that I am unable to assist the office in a pecuniary point of view, but you have my prayers daily that the Lord will bless you as will be for your good and his glory.

Please remember in your prayers your brother, looking for the soon coming of the Lord Jesus,

E. A. DODGE.

North Cayuga, N.Y., Mar. 24, '62.

From Sister A. Truax.

Dear Bro. Bliss:—I address a few lines to you, although a stranger. I feel very near by the blood of Christ; for I am looking for the return of the King in his beauty, when this old earth shall become more beautiful than Adam ever saw it. I feel it to be near, even at the door. We are going at railroad speed either to the heavenly Canaan or to the pit of destruction. This is truly the day of God's preparation, and we are fast hastening to the judgment. Thousands seem to be giving themselves willing victims to the enemy of souls, who has come down in great wrath, knowing his time is short.—His power to tempt will be short, and the saints will be changed in a moment in the twinkling of an eye, and with the sleeping saints will be caught up to meet the Lord in the air. O! it does rejoice my heart when I think it is so nigh—when my daughter, who now sleeps in the silent dust, will come from the enemy's land, and shine forth in the kingdom of God, to go no more out for ever; for the Lamb, which is in the midst of the throne, shall feed us and lead us to living fountains of waters, and God shall wipe away all tears from our eyes.

There will be no more sorrow, nor sighing, and the wicked will cease from troubling and the weary be at rest; which will more than pay us for all we suffer here; for we shall wear that crown of glory, and wave that palm of victory, which Christ purchased for you and me and all the rest of God's scattered children. May the Lord hasten in his time. To this end, dear brother, blow the gospel trumpet, and save all who can be saved; for the broad road to ruin is thronged with people; pride and vanity are getting hold of the people of God, and I for one want to be with that number who shall clap their glad hands for joy when the parted sky shall reveal the Son of God who died for a guilty world, and I can say, Even so come, Lord Jesus. From your unworthy sister in Christ,

AMANDA TRUAX.

Swanton, Mar. 3, 1862.

From Bro. Thayer Lumber.

Bro. Bliss—Dear sir:—I do pray and hope the Herald may be sustained till the Master shall come and claim the Bride as his own. I would say thro' the Herald to the Advent brethren and sisters in Odletown, C. E., with whom I have enjoyed many precious seasons at the house of prayer in gone by days, that it is a source of comfort and consolation, even now, when I think of them, and that is quite often; but I am sorry to hear that grievous wolves have entered in among you, not sparing the flock. May the good Lord look in tender mercy on you again, and revive his work in your midst, and you truly be looking for and hasting unto the coming of the day of God, and be enabled to sing in the Spirit and understanding the hymn you have so often sung,—

Come, let us anew our journey pursue,
Roll round with the year, and never stand still
Till the Master appear.

For, truly hath the poet said,

We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,—
To be living is sublime.

Oh may you and I be enabled to have our lamps trimmed and burning, and oil in our vessels with our lamps, that we may be ready when the great day of his wrath shall come to enter into the marriage supper of the Lamb.

THAYER LUMBER.

Monona, Iowa, Mar. 21, 1862.

From Bro. D. I. Robinson.

Bro. Bliss:—We have had a protracted meeting, as notified in the Herald. It held two weeks; and though the weather and traveling were unpleasant part of the time, yet our meetings were good, very good. The attendance was large, for the place, when the travelling was good, and very good when it was stormy. The church was much revived and benefited. Several were reclaimed to the service of God, and a few converted to the Saviour. So that we think the blessing, to either class, amply compensates for the meeting. And some are serious, and we hope will come to Christ. It was a happy time. Brn. Reynolds and Bosworth were present, and labored like true yoke-fellows for the salvation of souls and the glory of God, and their labors were not in vain. We should all like to have seen more fruit. But we hope ten or a dozen will be the fruit of it. All the sermons were good. All the conference meetings were profitable, and some very powerful and affecting. Bro. Bennis and wife, from Burlington and Bro. Phelps from Orwell, came and aided and enjoyed the refreshing with us. It was good to see and renew covenant with such good old Christian friends in the Lord.

I spent one of the Sabbaths at Waterbury and had a good time, and perceived they had a good work just begun there. May God continue and spread it there and here. The churches are small and scattered. They need a steady revival. This must be our object, faith and effort. We must persuade men. God does not need it, but is ever willing. God give us wisdom and zeal, and grace and patience for the work. The measles have had a wide range this way this winter. We have had about eight feet of snow. It is just beginning to flee away. Yours truly,

D. I. ROBINSON.

Brooksville, Vt., March 25, 1862.

Resurrection Day.

"This is the day which the Lord hath made; we will rejoice and be glad in it." Psalm 118:24.

"What day does the Psalmist mean, when he says, This is the day which the Lord hath made? Let us read the two previous verses: 'The stone which the builders refused is become the Headstone of the corner. This is the Lord's doing: it is marvellous in our eyes.' The day, then, when Christ was made the foundation stone, for the church to build their hope of life eternal upon, is the day, in which his

children are to rejoice and be glad. Do the Scriptures teach us when this day was? I answer, Yes, the resurrection day. Peter tells us, Acts 4:11,12, speaking of Christ, whom God raised from the dead, that this is the stone which was set at nought by the Jewish builders, and is become the head of the corner; that there is no other name given under heaven or among men whereby we must be saved; that there is salvation in none other. Peter in his first Epistle 1st chap. tells us that God hath begotten us again to a lively hope (that is a hope of eternal life) by the resurrection of Jesus Christ from the dead. Paul says, if Christ be not raised, your faith is vain; ye are yet in your sins. 1 Cor. 15:17. Rom. 1:4, he says he was declared to be the Son of God with power, by the resurrection from the dead. In Acts 13:33, he says the promise which was made to the fathers, God has fulfilled to us their children in that he raised up Jesus again, as it is written in the second Psalm, Thou art my son, this day have I begotten thee. That he had begotten him the day of his resurrection, then, is plain; for he quotes the second Psalm to establish his resurrection. In Rev. 1:9 he is declared to be the first-begotten of the dead. Paul tells us he is the first-fruits of the resurrection. Afterwards are they that are Christ's at his coming. He is also called the first-born of every creature. Paul, writing to his Ephesian brethren, says: 'Ye are no more strangers and foreigners, but fellow citizens with the saints;' and that they were of the household of God, built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In him the building was fitly framed together, and grew to be a holy temple in the Lord: in whom, he says, they are built for a habitation of God through the Spirit. Peter in his first Epistle, 2d chap., refers to Isa. 28th, where he speaks of the chief corner stone, and adds, 'The stone which the builders disallowed, the same is made the head of the corner.' Then it is plain he was not made the foundation stone, till after his rejection by the Jews, who crucified him; and that when he arose from the dead, he was then a sure rock, for the church to build their hopes of eternal life upon.

Who then are called upon to rejoice and be glad this day? We. Who are we? Christians. Then we have our duty taught us plainly, how we should spend the Lord's day. John the apostle on the isle of Patmos, was in the Spirit on the Lord's day;—and well he might be; for he had been born to a spiritual or living hope by Christ's resurrection. With great joy, the women ran from the sepulchre, to tell the glad news that Jesus had arose from the dead. What was the language of the two that went to Emmaus, on their return to Jerusalem, where the eleven were gathered? The Lord is risen indeed, and hath appeared to Simon. Were not they glad on the eve of his resurrection, when Jesus stood in their midst and said, Peace be unto you? And on the next resurrection day, or eve, when the disciples were met again, what was the language of Thomas? My Lord and my God. I would that the church of Christ would awake to their duty, and be in the Spirit on the Lord's day. Remember that it is a day of rest from worldly cares, but a day of spiritual labor for God. As we which believe do enter into rest (or the keeping of a Sabbath by faith which remains for the people of God.)

A SERVANT OF THE CHURCH.

We deem it necessary, because of the wide divergence of view in the following article from that we cherish, to preface it with the statement that the writer giving his true name, sent in connection the following request respecting it:

"I earnestly desire its publication. I know it materially differs from your opinions, as well as those of the majority of our brethren. For certain reasons, I wish to have my name withheld from the public. Yet I hold myself responsible for every word that I have written, and am ready to answer for the same."

It is important that writers should always be willing to append their names to what they write; for otherwise we see not how they assume any responsibility in respect to their writings. Ed.

The Little Horn and Wilful King, Man of Sin, Antichrist, Leopard Beast, Two-Horned Beast, and Scarlet-colored Beast, all concentrated in one Person, viz. L. Napoleon III.

Bro. Bliss:—Permit me through the Herald to give a hasty sketch, or outline, of my views of the above heading, to our brethren, for their serious consideration, praying that they will view it dispassionately, without prejudice, and give it a careful investigation.

The little horn of Dan. 7:20-6, "even that horn that had eyes, and a mouth that spake very great things." This "horn made war with the saints." How long? Ans. Until "the time came that the saints possessed the kingdom." And the angel in his explanation said, v. 24, "And the ten horns out

of this kingdom are ten kings that shall arise: and another (king) shall rise after them"—clearly implying that the little horn is a king. "And shall wear out the saints of the Most High, and think to change times and laws, and they (i. e., times and laws) shall be given into his hand until a time and times and the dividing of time." This is 3 1/2 yrs. I think all will admit. "But the judgment shall sit, and they shall take away his dominion." Question. Who are the "they" that take away his dominion? Ans. It is the same power that transfers it to "the people of the saints of the Most High." And the kingdom of the Most High is an everlasting kingdom, and all dominions shall serve and obey him. Query. If they are all cut off when the Lord comes, how can they serve and obey him?—The last clause, "shall serve and obey him," agrees with Psal. 100:2, "Rule thou in the midst of thine enemies." When will he do this? Let the sweet singer of Israel answer. Psal. 72:7-11, "In his days shall the righteous flourish. . . He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."—This corresponds with Dan. 2:44, "And in the days of these kings (not after they are cut off) shall the God of heaven set up a kingdom."

Dan. 8:9-12, "And out of one of them came forth a little horn which waxed exceeding great. . . Yea, he magnified himself even to (become) the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Thus Daniel had seen the vision, and sought for the meaning. He "heard a man's voice between the banks of Ulai," which said, "Gabriel, make this man to understand the vision. He said unto me, Understand, O son of man: for at the time of the end shall be the vision. . . And he said Behold I will make thee know what shall be in the last end of the indignation." He now proceeds to explain the vision in plain words, without a metaphor or a figure. V. 23, "And in the latter part of their kingdom, when the transgressors are come to the full, (see margin, "are accomplished") a king of fierce countenance and understanding dark sentences shall stand up." This is emphatic language, without figure or symbol, as plain as words can speak, that he is "a king of fierce countenance." And if Gabriel did, as he was commanded to do, then he was a king, and not a kingdom. V. 25, "He shall also stand up against the Prince of princes (Christ); but he shall be broken without hand." Hence this little horn continues until the Lord comes. We now pass to chap. 11:21-45.—From 21 to 29, has been fulfilled every minutia, by Louis Napoleon, Emperor of France, and verse 31 says, "And arms (or armies) shall stand on his part, and they shall pollute the sanctuary of strength and shall take away the daily sacrifice, and place the abomination that maketh desolate." In its stead, is clearly implied. Now it is positively affirmed that the little horn of chap. 8:11. That by him, i. e. the little horn, "the daily sacrifice was taken away." Hence that assertion proves to a demonstration that this wilful-king, who figures thro' this chapter from v. 21 to 45, was the little horn, v. 41. He shall enter also into the glorious land (Palestine) and many countries shall be overthrown, but these shall escape out of his hand, even Edom and Moab and the chief of the children of Ammon. His usurpation will be so general, that instead of naming the countries that he should conquer, he names those that will escape him. "Yet he shall come to his end and none shall help him. . . And at that time shall Michael (Christ) stand up, the great prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered (Daniel's people were the Jews) every one that shall be found written in the book (i. e., the 144,000 who are sealed "out of all the tribes of Israel,") Rev. 7:4. "And many of them that sleep in the dust of the earth shall awake." Hence he comes to his end after the Lord comes, as you will see before I get through with this article.

The Seventy Weeks of Dan. 9:24.

Seventy weeks are determined upon thy people and upon thy holy city (Jerusalem) to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and prophecy, and to anoint the Most Holy. Here then are seven points in the prophecy:

- 1st. Reconciliation for iniquity.
- 2d. Everlasting righteousness.
- 3d. And to seal up the vision.
- 4th. And Prophecy.
- 5th. To anoint the Most Holy.

6th. To finish the transgression.

And all those seven points to be accomplished at the end of seventy weeks of years, that is, multiply the 70 weeks by seven, and you have the full time. 7 times 70 equals 490 years. But where do they begin? Let the angel answer.

V. 25. "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah [Christ] the Prince, shall be seven weeks and 62 weeks." Seven weeks multiplied by 7 equal 49 y., in which the temple was in building, and 62 multiplied by 7 equals 434 years. Add the 49 yrs. and you have 483 years. Now turn to Ezra 7:12, and you find such a decree was made 457 years before John came preaching in the wilderness of Judea in A. D. 26. Add your 457, and you have 483 years. This brings us to the last week of the 70. John preaches 3 1-2 years, and Jesus preaches 3 1-2 yrs., which added together makes 7 years. This brings us to A. D. 33, the crucifixion. The Jews reject John's preaching, as well as Christ. Matt. 21:32, "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye when ye had seen it, repented not afterward, that ye might believe him. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone [Christ] shall be broken."—The Jews fell upon Christ saying, Away with him, away with him, crucify him. We have no king but Caesar, said the chief priests. John 19:15.—The chief priests were they who sat in Moses' seat, the rulers of the nation. Hence the nation rejects Christ, and puts him to death. Hear the compassionate Saviour as he weeps over them, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house [temple] is left unto you desolate. And verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." As Jesus rides into Jerusalem, "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord. And some of the Pharisees . . . said unto him, Master, rebuke thy disciples;" but so far from rebuking them, he recognized their acts of worship "and said unto them, I tell you that if these should hold their peace the stones [of your city] would immediately cry out.—And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

(To be continued.)

OBITUARY.

Dear Bro. Bliss:—I have to perform the painful duty of informing the friends through the Herald of the death of my beloved wife, MARY ANN CAMPBELL, who departed this life March 23d, about 9 A. M., aged 33. She left 5 children, all of whom mourn her loss with me and a large circle of friends—the youngest, a boy about 14 days old at her death. She was a good wife, a mother of great care for her children, a steady confessor of Jesus. She had for a few months a presentiment of her dissolution, and said to me, Pray for me. She prayed during that time with increasing fervor for her friend. I have no doubt but very soon she will come up in the first resurrection. God gave me her, and the Lord hath taken her away. Blessed be the name of the Lord. It is a great relief, the faith I possess, of so soon seeing her again at the coming of our divine Lord. Dr. J. Litch was with us during her last affliction, of about 14 days, and gave great attention to her disease, and by the divine blessing on his efforts checked the disease in several forms; but the days of her sojourn were numbered, and she must go for a little. Bro. Litch preached her funeral sermon from Rev. 24:13. Let all the friends whose eyes may glance on these lines, and are striving to escape the things that are coming on the earth, Luke 21:26, pray for me, that I may have the fulness of the faith, waiting for the coming of the Lord daily.

Your brother in tribulation, waiting for the coming of the blessed King of saints,

DANIEL CAMPBELL.

East Famboro', C. W.

DIED, at Underhill, Vt., of diptheria, Dr. CHAS. L. HEATH, aged 24 years.

Mr. Heath was born in Cabot, Vt., where he also resided until a short time previous to his death.—

Losing an arm, in his youth, he turned his attention to study, preparatory to the practice of medicine. He had but just completed his preparations, and commenced the practice of his profession, when he was removed from the field of his usefulness by death—consigned to the grave, there to await the summons that shall soon awake all the sleeping saints.

He was converted to Christ, and the truths of his word about four years ago, under the labors of Eld. Himes, while holding a protracted meeting in connection with the dedication of the Advent chapel at Cabot. From the time he embraced the hope of the gospel, until called to the conflict with death, it may be said of him that he adorned his profession with a consistent life and godly conversation.

He was a firm believer in the doctrines of the Bible, as expounded in the Herald, and was a constant reader and occasional contributor to its columns, of interesting articles, over the signature of C. L. Heath. His Christian deportment was such as to secure the esteem and confidence of all Christians with whom he associated. We learn with pleasure that he was highly esteemed by the people of Underhill, in his short intercourse with them, as an upright man, a skilful physician, and devoted Christian.

Letters written to a fond mother but a few hours before his death, show that he had a wish to live for the consolation of his parents and friends; but still he could say,—

"If such be not the sovereign will,
Thy wiser purpose then fulfil—
My wishes I resign."

Mr. Heath was brought to Cabot for burial; funeral services conducted by Eld. S. W. Thurber, assisted by the Rev. Mr. Drew, pastor of the Congregational church.

C. BOND.

Cabot, March 29, 1862.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12:9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a

very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1862

For sale at this office.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price, 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
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TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

	Price.
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Litch's Dialogue on the Nature of Man	6 "

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 12, 1862.

The Eleventh Commandment.

"No, I will not lend you my sled, Willie; I want to use it myself, so you needn't beg any longer," said little Charlie Albertson, as he and Willie Miller were standing on the village hill one winter's afternoon. "If your father is too poor to buy you one," he continued, "I can't help that, so move out of the way now, for I want to ride down hill."

The little boy moved away, and watched the flying sled with longing eyes. Charlie was right, though he did not know it.—Willie's father could not afford to buy his little son a sled; for it took all his hard earned money to purchase clothes and food for the many little ones at home, and Willie had tried to make one, all in vain.

It was a trial for him to see the other boys coasting, and he could not help thinking that Charlie was unkind to refuse him "just one ride." But he brushed away the tears and ran home, trying not to feel so very sorry.

Did the ice melt after Willie left, or were the sled runners out of order? What was the reason that Charlie did not enjoy coasting as he had done before? There was no one now to beg for "just one ride." No one to stand in the way, then why was it that the little boy so soon left the hill and dragged his sled into the house?

In the evening, just as Charlie had finished studying the last lesson, his father looked up from a book he had been reading, and asked the little boy if he could say all the commandments.

"Yes, indeed, papa," replied Charlie, "What a question? I knew them all years ago."

"Very well, repeat them," returned Mr. Albertson.

Charlie commenced, and ended the tenth exultantly, without missing one word.

"Go on," said his father, "I want to hear the eleventh."

"The eleventh, papa!" exclaimed the child, "I never heard of it. There are no more in my Bible, at any rate," and Charlie brought his little Bible, opened at the 20th chapter of Exodus.

"Suppose God should give us a new commandment, wouldn't you call that the eleventh?" asked his father.

"Yes, papa," answered the child, wondering.

Mr. Albertson then turned to the 13th chapter of the Gospel of St. John, and asked him to read the 34th verse.

"A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another," read Charlie.

"Now, when I tell you," said his father, "that I passed through the woods on the hill this afternoon, I guess my little boy will know why I wanted to hear if he remembered the eleventh commandment."

Charlie blushed; for he knew that his father must have heard his cross words to little Willie, and he felt very sorry indeed that they had ever been said.

"I wonder if my little son knows how hard Mr. Miller has to work in order to buy even bread and clothes for his many children," said Mr. Albertson. "I wonder if he saw the tears that filled little Willie's eyes, as he turned away from the hill this afternoon. If my little boy had seen how sadly the poor child looked, I do not think he could have enjoyed even coasting afterwards."

"And I'm sure I didn't enjoy it at all,

papa," said Charlie, trying in vain to hide the tears which would come, as he thought of Willie. "I am very, very sorry that I was so unkind; but what can I do now?"

"Think for yourself, Charlie," said Mr. Albertson, "and try to find some way to show your love for poor little Willie."

Charlie thought a long while, and then springing up, clapping his hands, exclaimed, "I know what would be splendid, papa; I will take some of the money that you gave me, on Christmas, and buy a sled for Willie; wouldn't he be pleased?"

"That is a capital plan," replied his father, "and to-morrow we will go to select one."

Very early the next morning Mr. Albertson and Charlie started out, and bought the prettiest sled in the village store, and before school commenced Charlie asked Willie if he would not like to try it. The poor boy was delighted, and, after having rode down hill several times, brought the sled back again to Charlie, with many thanks.

"Keep it," said Charlie, so excited, that he did not know what to say; "I don't want it; it's yours; I didn't mean to be so cross."

Willie could not understand what was meant, and it was some time before he could realize that the beautiful sled with a prancing black horse painted on it, was really his own, "to keep for ever and ever," as Charlie said. Then how happy he was, and how happy they both were together, I cannot begin to tell my little reader.

"I mean to write the eleventh commandment in large letters and hang it in my room," said Charlie, after he had told his father how happy the sled had made Willie. "Wouldn't that be a good plan, papa?"

"Yes, my darling," said Mr. Albertson; "but do not forget to ask God to write it on your heart, as well, and give you strength to keep it always."

"Yes, indeed, I will ask Jesus to help me," said Charlie, "for I never could keep it all alone."

Now I wonder what the little boy is going to do who has just finished this story. Will he lay the paper aside, and forget about the beautiful new commandment Christ has given him, or will he not rather think of the great love Jesus showed for him, when dying on the cross, that he might live, and pray God to help him show forth his love for that dear Saviour, by keeping the new commandment.

The Fifth Commandment.

An old schoolmaster said one day to a minister who had come to examine his school:—

"I believe the children know the Catechism word for word."

"But do they understand it? that is the question," said the minister.

The schoolmaster only bowed respectfully, and the examination began.

A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was desired to explain it. Instead of trying to do so the little boy, with his face covered with blushes, said, almost in a whisper,—

"Yesterday I showed some strange gentlemen over the hill. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and they gave me some money to buy me shoes. I gave the money to my mother; for she had no shoes either, and I thought I could go barefoot better than she could."

He is doubly sinful who congratulates a successful knave.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, .	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.39
Millennial Aid Society in Shiremanstown, Pa.	9.00
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Mrs. Mary Ann Dowd, New Haven, Vt.	5.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause"	\$10.00
By the same, 2d payment	10.00
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" " " 4th "	10.00

May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

A new pocket edition of the Harp is in press, and will be out in a few days.

RECEIPTS.

UP TO TUESDAY, APR. 8.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

C N Ford 1153—to July 1, 1863, as you did not say it was not to be put to your credit on Her.; Mrs Louisa Eccles 1101. It was stopped at 1088 by the Phil. P.M. but we have recent back Nos.; D B Salter 1115, P W Thomas 1088, K A Hunt 1110, D Davis 1101, R H Bird 1101, S Pipher 1101, R W Emerson 1101—each \$1.

A Gorham 1101, Charles Moore 1104, M S Perkins 1075, C Elkins 1101, S Newton 1114, Miss D Maynard 1133—each \$2.

H T Guellow 1101, \$3; B H Osborne should have been cr. \$3 last week, instead of \$2—paying to No. 1049, in full.

Elisha Bailey 1127, \$4.

APPOINTMENTS.

The annual meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock P. M., to continue over the Sabbath. To all we say, Come and help build the wall, though it be in troublous times.

H. G. McCulloch,
Sec. of Conference.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. H. Swartz. Mr. Daniel Rupp was credited \$2 on the 9th of Jan. to No. 1127—the end of 1862. It was printed by error 1027.

J. B. Huse. Your letter came too late to send reply in last bundle, and so we wrote to No. 6 Horatio st. on the 4th inst.

Isaiah Haley. It was received March 4th, paid to No. 1127, and was cr. in Herald of March 8th.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APR. 8, 1862.

DONATIONS RECEIVED SINCE NOV. 1st—\$400 Needed January 1.

Amount of previous payments	294.70
Dea. John Pearson, Sen. Newburyport, Mass.	1.00
Friends in E. Templeton, Mass.	5.00
Eliza Johnson, Council Bluffs, Io.	2.00
Miss D. Maynard, Lowell, Mass.	2.00

Total received since Nov. 1.....\$304.70

Materials for Revising the Bible.

The Library of the American Bible Union is already exciting much interest in literary circles. Its value for the work of revision is inestimable. The representatives of some of the journals of New York have recently visited the Rooms; their astonishment and gratification finds utterance in the notices which they give. We copy the following from the New York Sun, of February 14:

The American Bible Union have just completed, for the sake of its aid in their work of revising the Scriptures, a library which, in its peculiar line, excels any other collection in the world. The work of its collection was commenced in 1850, since which time copies of rare manuscripts and valuable works, inaccessible to the ordinary scholar, have been gathered from all parts of the world. The catalogue comprises photographs, lithographed fac-similes of some of the most ancient manuscripts of the Bible now in existence, copies of every edition of the Bible ever issued which are of any antiquarian value, and the works of the great scholars in different languages who have ever directed their attention to this subject.

The first room is devoted to a classification of the ancient works and manuscripts, according to their dates, and also to the complete writings of the ancient fathers of the church, in which are found large quotations from the Scriptures. Here are also translations from the original Hebrew and Greek into the Arabic, Chaldaic, Ethiopic, and Syriac languages.

Passing into the second room, we find arranged on tables convenient for consultation, translations of the Sacred Scriptures in the more modern languages, yet still of a very ancient date, some of them dating back several centuries. Here also are ancient polyglots, containing the Scriptures as then written, and translations into several languages, all in parallel columns on the same page. Other great tomes on the groaning shelves are translations of the Bible into the modern languages of Europe, and the copies of the different editions of the English Bible from Wickliffe's down to the present time. Here, close to the revisers' hands, are also the productions of the most eminent scholars of Europe and this country, such as Tischendorf, who is, under the patronage of the Emperor of Russia, engaged in labors upon the original text of the Scriptures, and who has given to the world much valuable information on this subject; Myer, the eminent German scholar; Rodiger, of the Royal University of Halle; and Tregelles, of England.

In fact, there are no works of value on the subject matter in hand which are not here to be found. Among the great variety of interesting works here, we can not avoid the temptation of noticing a few of particular value.

One of these rare works is the Complutensian Polyglot, in six volumes, containing the Scriptures in Hebrew, Greek, Chaldaic, and Latin. It was printed 1513; only six hundred copies were struck off, and it has now become very rare. It is one of the most valuable books in the library.

Another work, to which a very curious history is attached, is the Codex Ephraemi Syri Rescriptus. This manuscript of the Scriptures was written in the beginning of the fifth century, at Alexandria, whence it was carried to Constantinople. In the eleventh or twelfth centuries the writing was erased from the manuscript, and the pages were again covered with the writings of the monk Ephraim. In this condition they were carried, at the time of the fall of Constantinople to Florence, where it found a place in the library of Catharine de Medicis, and from here it was in time transferred to the Royal Library of Paris, where it now remains. About the end of the sixteenth century, traces of the original writing, under the writings of Ephraim, were discovered, but it was not until 1835 that, by the application of a tincture of nutgalls, the disclosure was made that the rescripted manuscript was a complete copy of the New Testament, one of the most valuable in existence. The copy of this work, which has been procured for the library of the Bible Union, is edited by Tischendorf, and perfectly reliable.

Another rare and valuable book here, is a fac-simile of an old Slavonic manuscript New Testament, entitled the "Evangelia Sacra Slavica." It is magnificently illuminated throughout with colors and gold, in the highest style of this curious old art.

Another work, quaintly illustrated in colors, and richly illuminated, is a Bible printed in 1480—half a century before Luther's Bible—in Lower Saxony.

A Bible of still more ancient date is also here—Gunther Zainer's Augsburg edition—printed in 1473. Both these old Bibles are in an excellent state of preservation.

The most curious work in the collection is a photographed copy of the manuscript of the third century, entitled the "Codex Sinaiticus," which was discovered by Tischendorf in the monastery of St. Catherine, on Mount Sinai, in 1844. At that time, only a portion was to be found, and it is this portion which adorns this collection; but in 1859 Tischendorf succeeded in bringing to light the remaining portions, constituting the entire manuscript of the Bible, at the same monastery, and is now engaged, editing a fac-simile edition of it, under the patronage of the Emperor of Russia.

Some of the rarest and most valuable of these manuscripts and other works have been obtained under circumstances which would seem to indicate the peculiar favor of Providence; and the collection as it now stands, embraces works which cannot usually be procured for any amount of money, and, in case they were lost, could scarcely by any exertions be replaced.

"Come, Lord Jesus."

The Bride answers this entreaty of her Lord by asking him to come quickly. "Make haste, my beloved, and be thou like to a roe or a young hart" (literally, a fawn of the gazelles) "on the mountain of spices." (Song v. 14.)

He had told her before that he would go to the "mountain of myrrh and the hill of frankincense" till the day should break. She now entreats him to hasten to her as fleetly as the young roe. And surely it should be the instant and earnest desire of every Christian that his Lord would hasten his coming. The apostles continually remind their hearers of this. "To wait for his Son from heaven;" (1 Thess. 1. 10;) "Looking for and hasting unto the coming of the Lord" (2 Pet. 3. 12.)

And the very last words of the New Testament contain what should be the Christian's heartfelt petition—

"Even so, come, Lord Jesus."

Are we waiting for and loving his appearing? Are we ready for his coming—our loins girded and our lights burning?

How seldom are we ready, like the bride, to confess him before all men, and to forget ourselves in looking at him! But blessed be God, the remedy is at hand. Let us look up at him, and the very look will heal us. It is by gazing on him we must grow like him: and may the Spirit of God enable us to gaze more and more constantly on him, seeking more and more entirely to be conformed to the mind that is in him, so that, "with open (or unveiled) face, beholding, as in a glass, the glory of the Lord," we may be changed "into the same image, from glory to glory, even as by the Spirit of the Lord."

Then, when he comes, we shall see and rejoice in the glorious day when "the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19. 9.) Then his bride will appear with him, "clothed in fine linen, clean and white," (Rev. 19. 8, 21. 2;) and then, and not till then, it will be fully known and understood, witnessed by men and angels, how blessed is the portion of those who are united by a lively faith to him, whom he will "present faultless before the presence of his glory with exceeding joy."—*The Bride of Christ.*

Louis XI. and Cardinal Balue.

One of the most interesting periods of French history is the reign of Louis XI., and with the exception of the revolutionary era, perhaps no

period has been rendered more familiar to the English public.

It was the maxim of Louis—insidious, absolute, tyrannical—that he who did not know how to dissemble did not know how to reign. If this were to be accepted as the legitimate standard of royal ability, Louis was an incomparable king; no crowned king ever dissembled more than he, was more treacherous, nor more deceitful—"a dove-feathered raven," mocking even himself with self-deception, and dying, as we all know, at last, one of the most horrible pictures which the imagination can conceive, exhausting every power of medicine, artifice, and devotion to prolong his miserable and worthless existence.

In Gerome's famous picture—the huge iron-bound box on which the two figures are so steadfastly gazing, might be supposed to contain a ferocious beast. But the figure of the gaoler standing at the half-opened door, and the well-known profile of Louis XI., with its sinister expression, suggests a more lugubrious mystery. We are reminded of the terrible stories of Plessis-lez-Tours, that fortified stronghold of royalty, where the courtiers walked as in a cemetery, knowing full well that beneath its pavements there rotted in imprisonment many a one whose sudden disappearance had never been explained. The dungeons of Plessis-lez-Tours bore unenviable notoriety. There Louis exercised supreme sway, and in darkness and silence profound as that of the grave, many a wretched captive who had once flaunted in his treacherous smile, lingered away his life, and longed for death as an angel of consolation.

It was a cruel age, that of Louis XI., and Louis himself was as the incarnation of the spirit of that age; he never hesitated nor faltered when an act of treachery or violence offered to make him more powerful or more secure. The dagger, the dungeon, the poisoned peach, were the crafty tools he knew too well how to employ, and yet, never was a man more superstitiously devoted to the religion he professed. It was a singular combination of elements, that of this Louis nature, turning earth into hell, and still hoping for heaven!

Inside the iron-bound box on which the king looks down with so much interest, so bitter a glance of gratified malice, and at which two hounds are smelling curiously, there is a man—a churchman, a statesman—Cardinal Balue, of whom we have now something to say.

John Balue was born at Poitou, in 1421. He was devoted to the church from his youth, and became the minister of a small parish near Tours. There he was thrown into association with the court, and rose rapidly in favor. In 1478 he was presented to the bishopric of Angers, and subsequently made cardinal and minister of state. The rapidity of this man's rise is only comparable to that of our own Wolsey, in the court of Henry VIII. And like Wolsey, he fell; and, like him, he might have exclaimed—

"This is the state of man: to-day he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honors thick upon him;
The third day comes a frost, a killing frost;
And, when he thinks, good easy man, full surely
His greatness is a ripening, nips his root,
And then he falls, as I do. I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory,
Far beyond my depth; my high-blown pride
At length broke under me; and now has left me
To the mercy
Of a rude stream, that must forever hide me.
Vain pomp and glory of this world, I hate ye."

But Balue brought his fate—a worse fate than Wolsey's—upon himself by conduct worse than that of our famous cardinal. Treacherous as his master, he leagued with foes—was betrayed—for where can traitors hope for confidence?—and so shut up within an iron-bound box, his property all confiscated, and himself blotted out from the land of the living. His fate gave occasion for the lines:—

"Master John Balue
Is lost to view.
Of his many palaces,
Monsieur de Verdun
Has only one:
And so end all his fallacies."

At length, after a brief period of captivity—

nearly eleven years, the cardinal was delivered up to the Pope, after which he escapes the notice of historians. Perhaps an act of more eccentric cruelty has been rarely perpetrated than that of confining a man close prisoner in a cage for eleven years. It was a malicious freak, shockingly characteristic of King Louis and of his worthy compeers, Oliver, the barber, and Tristan l'Ermite, sworn "cronies" of his sacred majesty.

The Motive to Duty in the Prospect of the Lord's Coming.

The certainty and the nearness of the Lord's coming and the duty of waiting for it, are now, blessed be God, much more generally acknowledged and realized. I trust that the hearts of Christians are becoming more and more established, in this solemn reality. That it is not a mere careless repetition of words when they say, "We believe that thou shalt come to be our Judge; and when they say in the creed, He sitteth on the right hand of God the Father Almighty; from thence he shall come to judge both the quick and the dead. Doubt not of the fact at all. Be expecting it, and be waiting for it; earnestly desire to be ready and prepare for it. Lord, we believe; help thou our unbelief. Oh, may we live more and more in the light of this coming judgment, and accustom ourselves to view every thing with constant reference to it. The bringing near of the final judgment, and the realizing of the wrath then to descend on the wicked, and the promised glory then to be bestowed on the righteous, are full of weighty influence on all our duties. The solemnities and infinite magnitude of the judgment, its irreversible issue, and its eternal decision of our future state, as inhabitants of hell or of heaven, and the assurance that the Judge now standeth at the door, cannot fail to quicken every one who receives God's testimony in simple faith.

The speedy coming and kingdom of our Lord Jesus Christ speak powerfully in various ways.

1. Fresh light is afforded to the conscience.

Let us but set the light of that day before us, and how many delusions it will banish. How vain the pleas for national Atheism when the King of nations returns to judgment! How wicked will national indifference to the word of God be seen to be, when he who in tender mercy gave us as a nation that light from heaven, gathers us among all nations to give account, according to that word, of all our privileges and advantages, of the way we received them, and the use which we made of them. How dreadfully infatuated will be found to be the neglect of the poor, when the Judge before whom all stand shall account it as neglect of himself according to his own fore-warning; and the rich and the poor meet together before the judgment-seat, and the Lord the Maker of them all, gives sentence upon both without respect of persons. Place all things in the presence of the judgment to come. Thus a new light will be thrown on our duties, as we think of rulers and subjects, lawgivers and judges, princes and people, all standing together before the one great Judge, and rendering account to him of all they have done. All policy—short of reference to this is the policy of shortsightedness and folly. This alone will lead to what is truly disinterestedness, noble, generous, upright, wise, and enduring. God give us as individuals, and as a nation, this character and this glory.

A powerful appeal is thus made to our fear. The descriptions in God's Word as to the judgments that shall then descend on the wicked are some of the most awful and awakening parts of Scripture. Terrible is the doom pronounced on rebellious and ungodly nations. A large part of the Scripture records it. I will quote a passage from the Old, and another from the New Testament. God thus speaks by Isaiah xxxvi. 1, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melt

ed with their blood. And all the host of heaven shall be dissolved, and the heaven shall be rolled together as a scroll." God also thus speaks by the Apostle John, in the New Testament: I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. We have, then, an account of the fearful supper of the great God for all the fowls of heaven. God has revealed in his word these tremendous scenes of judgment on the wicked at the return of our Lord from heaven. The wicked, by a hard and impenitent heart, treasure up to themselves wrath against the day of wrath and revelation of the righteous judgment of God. Oh, that this revelation of coming wrath may fill our hearts with godly fear; may lead us all to flee from the wrath to come, and to bring forth fruit meet for repentance by pursuing the conduct which Daniel (iv. 27.) has pointed out.

The preciousness of the time becomes manifest as we realize the coming and the kingdom of Christ. As it was in the case of Nineveh, when Jonah preached, Yet forty days and Nineveh shall be destroyed; as it is now; there is but a very short season of grace left. There is a pressing need to urge upon our country the duty of national repentance, that if possible God's judgments may be averted from our country. There is urgent need that all should be exhorted to press into the kingdom of heaven, lest they finally be found among those who seek to enter in and shall not be able. The time is at hand. Prophetical dates, given us in the Word of God for our instructions, are closing. We dare not, indeed, fix precise times; but a waiting, watching spirit, is ever to be cultivated. The gathering clouds in increasing blackness are suspended over us. Oh, let us at last turn to the Lord our God, for he is gracious and merciful, slow to anger, and of great kindness. Who knoweth if he will return, and leave a blessing behind him? Oh, how precious is the present time! What would those who neglect this season give for the present ours hereafter! And if it be impossible to save our country from Divine judgments, yet by protesting against evil and promoting the truth with all our power, we shall unquestionably help to save many, as well as to deliver our own souls.

To be continued.

"The Megrims."

I left my office to go up town, jaded with care and company, for any man who tries to study in an editor's study, finds that he must put his work in his pocket and go home to do it, after the day had been spent in attending to other people's business, and worrying to no purpose about his own.

Taking a seat in one of the city cars, and in no very amiable mood, I saw in front of me an elderly man of large frame, and respectable appearance, who had a singular habit of every minute opening his mouth and throwing upward and outward his lower jaw, with three or four formidable teeth, as if he was trying to bite an invisible enemy. The man and the motion fixed my attention, and a stranger sitting next to me, and seeing me watching the man across the way, said softly—

"He's got the megrims."

"The what?" said I.

"The megrims," he answered very decidedly.

"What's the megrims," I asked.

"Don't you know the megrims?" he inquired.

"No, I never heard the word before," I replied.

"Then you don't read the Bible!" he said, very promptly, as if I must be an infidel or a heathen.

"Yes I do, sometimes," I answered, "and I think I read it more than you do, if you think the megrims are mentioned in it. Where does the word occur?"

"Well," said he, "you will find it in the account of the Savior's agony; the men that mocked him were struck with megrims."

"You are certainly mistaken, my good friend, there is no such word in that place nor in the New Testament."

"Then it is in the Old Testament," he persisted, and I had to let him have his own way about it, while I asked him to tell me what it was.

"It's a twitching of the face and hands; they can't help it; that man keeps his hands still, but he can't hold his jaw to save his life. Up back of Portchester, near the Connecticut line, there is a whole neighborhood of people that have the megrims; when they are young they don't show it, but after they grow up they begin to jerk and twitch; they all do it; it's very curious, but they can't help it, and there is no cure for it."

We kept up the conversation till I left the cars, assuring my stranger-friend that the megrims are not mentioned in the Bible, and I would soon find what the dictionaries have to say on the subject. It was only the work of a minute on taking up the big Worcester, to find,

"Megrim; plural, Megrims—A violent intermittent pain affecting one side of the head."

It comes from two Greek words, meaning half and the skull. Hence I infer that the old man in the car did not have the megrims, and that my neighbor did not know as much of the Bible as he thought he did.

N. Y. Obs.

Be in Earnest.

The following earnest exhortation was penned by John Janeway, a Puritan divine, who flourished about the middle of the seventeenth century. It is as applicable to the reader as it was to those to whom it was originally addressed.

"There is such a thing as being almost a christian; as looking back unto perdition; as being not far from the kingdom of heaven, and falling short at last. Beware, lest thou lose the reward. The promise is made to him that holdeth out to the end and overcometh. Labor to forget the things which are behind, and reach unto the things which are before. He who is contented with just enough grace to escape hell and to get to heaven, and desires no more, may be sure he hath none at all, and is far from the kingdom of God. Labor to enjoy converse with God. Strive to do everything as in his presence, and for His glory. Act as in the sight of the grave and eternity. Let us awake and fall to work in good earnest. Heaven and hell are before us. Why do we sleep? Dulness in the service of God is very uncomfortable, and at best will cost us dear; but to be contented in such a frame is the certain sign of a hypocrite. Oh! how will such tremble when God shall call them to give an account of their stewardship, and tell them they may be no longer stewards! Oh! live more upon the the invisible realities of heaven, and let a sense of their excellencies put a life into your performances! For your preciseness and singularity you must be content to be laughed at. A christian's walk is not with men, but with God. He hath great cause to suspect his love to God, who does not delight more in conversing with God and being conformed to Him, than in conversing with men and being conformed to the world. How can the love of God dwell in that man who liveth without God in the world?"

A Twenty Years Sufferer.

In a quiet, humble dwelling in the ancient town of P——, lies a remarkable invalid, illustrating, with a singular excellence, "the faith and patience of the saints." When eleven years old, she gave herself to Christ. A few years later, she was weakened by disease, and soon laid aside from active life. During twenty years, she has not left the house, and for fourteen of that number has not been able to sit up. Four years she was blind, and a part of that period dumb also. Every possible form of suffering, it

would seem, distorting her frail body, has been hers; and yet, with a strange tenacity of life, she has survived to see the father die, and hear of the death of four brothers in distant lands, who left her in the bloom of perfect health,—the support of herself and her mother nearly fourscore years of age.

The details of this story of Divine discipline would surpass belief. Still is she the happiest person in our acquaintance; the smile wreathing her thin lips, and a celestial light filling the depths of her dark, expressive eyes,—"I would not have a single event in my history otherwise if I could; it is all but for a moment, and then the weary are at rest." We talked and prayed and parted, both feeling that the little room was "the gate of heaven."

What a lesson of patience and joy in tribulation, putting to shame the mournful, complaining soul of the professed disciple of Jesus because a cloud passes over his path? And what can the skeptic say of such a victory of that woman's heart, smiling on the work of painful disease, and calmly, gladly waiting, amid the wreck of all earthly hopes, "till her change come!"—*Tract Journal.*

For the Herald.

Duty.

"Duty is a prickly shrub, but its blossom will be happiness and glory."

Thus saith the proverb, and daily we find it verified.

We may roam through halls of pleasure, we may gain ancestral pride—may be wreathed with the glory of battle dearly won—may float careless down the stream of time, drinking in Lethæan waters sweet forgetfulness—may wildly dream in mad Ambition's vagaries; but the awaking must come with sorrow, tears and bitterness.

The Fountain of youth was sought in vain; the laurel wreath was found to wither, and perennial bays to fade. But an antidote is found! The nettle grasped with a firm hand is despoiled of its sting, and duty firmly, trustingly performed, gives gladness to the heart, and to the eye a loving lustre. Life has its Thermopyles, and the student's trials are many! But let each narrow pass be faithfully guarded, and there's no such word as fail.

There are many tempters that whisper in dreamy softness, saying: "One failure is little matter; I will trespass but this once; not now, but in some future time, I will attend to every duty!"

Aye! One traitor in the camp will do mischief that many faithful can ill repair. Procrastination is a sly old thief—trust him not with a thought. Let your aim be high, and tread your way firmly, conquering warily, step by step, and remember the happy heart's reward for those who persevere in well doing. T.

Believers in the Advent in Russia.

[We copy the following article from the Christian News published in Glasgow, Eng., June 5th, 1848.]

Shores of the Baltic, May 1848.—I have recently obtained some intelligence respecting a Russian colony, of considerable extent, singular origin, and very uncommon attainments; of which though prevented by reasons affecting its political security from quoting all the sources of my information I may convey to our readers some very interesting particulars.

Although doubtless the name of Temperance Societies was never heard of in the wide Steppes of Russia, the thing itself is not unknown to a simple and true-hearted community of dissenters from the Russian Greek Church, whose continued existence, and even increase, during many years of persecution, seems to have borne some resemblance to Israel's experience in Egypt; while their present comparative tranquillity in the land of their banishment equally displays the power of Divine grace, and the truth of the declaration, "that when a man's ways please the Lord, he will make even his enemies to be at peace with him." The first detailed account which I saw of the Molokans, or Milk-eaters,

was contained in a letter from the Rev. Mr. Roth, one of the Basle Missionaries, whose station, Helenendorf, may well be described as situated on the utmost verge of Christendom.

In the course of a missionary tour to Schamachi and its environs—a journey in which the gospel messenger is exposed to dangers similar to those rehearsed by St. Paul 2 Cor. 11: 26—Mr. Roth met with a venerable member of this singular community, and he details the interview in the following words:—"It was in the middle of October, that in one of those nearly impossible and wholly indescribable roads, with which nothing in Germany can be compared, that I again fell in with one of those Molokans of whom I have before made mention. With this aged and highly interesting disciple I was happily enabled to converse for some considerable time, as our several roads lay in the same direction, and one of my companions was capable of acting as interpreter between us. Before, however, entering on the chief subject of our discourse, it may be well to give a short account of the rise, past history, and present extent, of this long despised and severely tried people.

"The Milk-eaters separate themselves from the Greek communion, avowedly, on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek Church. In short, they took conscientious exception against every part of the public worship of that Church, excepting the sermon, which, however, (more especially in the country parishes,) is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was matter of thankfulness to them when the Russian government came to the determination, some eight or nine years since, to banish the whole of this pestilent sect to the Schamachian district in the province of Grusia. This punitive measure was no doubt meant for their hurt, but God turned it to good, as, like Israel of old, the more they were oppressed, the more they multiplied and grew. The Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; and there now exists in that wild region, from sixty to eighty villages, containing many thousand families. The norm of their faith is simply the Scriptures of the Old and New Testaments; their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer of one of the elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Wirtemberg scripture readers. The children of both sexes are generally speaking, instructed by their own parents, although, where a person fitted for the task can be found in a village, a regular school is maintained. But however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does not possess a complete knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary, that few denominations of German Christians may bear comparison with them. When, for example, a dispute arises between two Molokans (which is said to be a very rare occurrence), they feel bound in conscience to so literal a fulfilment of the apostolic admonition, 'let not the sun go down upon your wrath,' that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them; indeed, the majority of them drink no species of fermented liquor (although the use of such is not forbidden), and hence the application of Milk-eaters, by which they are now generally known. Whether this name was at first assumed by themselves, or given in derision by others, I am unable to determine. Such being the character given of this singular and estimable sect by persons on whose testimony I feel warranted to depend, I

return to my old fellow traveller and the conversation which passed between us. You may imagine my surprise when, after some general remarks on religious topics, he addressed me as follows:—"I should feel greatly obliged if you will give me your opinion, whether we Molokans are right in thinking that the coming of the Lord Jesus cannot be far distant?"

"After stating to him my conviction that, according to Scripture, we were bound to mark the movements of the nations, and especially the progress of the gospel proclamation, as the finger-posts, which should guide our judgment as to 'times and seasons'; but that, notwithstanding this, the prophecies of Scripture could only be safely pronounced upon after their fulfilment, and that, therefore, in my mind, no mortal man was empowered or entitled to decide, with authoritative certainty, when the coming of the Son of Man would take place;—I proceeded to impress upon, to the best of my ability, the present duty to which we were all called, that of watchfulness with prayer, since our Lord himself compared his coming to that of a thief in the night, or to a flash of lightning, which may at any moment dazzle our astonished vision from the most unexpected quarter. The old man seemed satisfied with my answer, saying that was his own opinion too, and that it afforded him great pleasure to find their views on this question were shared by other Christians. I then observed, that in Germany several very pious men had given much diligence to the examination of all that could throw light on the interesting questions connected with the twelve hundred and sixty years, and yet had never been able to satisfy even their minds so fully upon it as to fix the time of our Lord's second coming. 'Among others,' continued I, 'a very thorough search was made into this matter many years ago, by a distinguished man named Bengel; even he has found it too high for him to reach, and its depth too great for him to fathom.' On the mention of Bengel's name, the old man's countenance lighted up, and he exclaimed with animation, 'O! I know him—I know him well!' and farther converse proved him indeed no stranger to Bengel's sentiments. You may imagine my astonishment. Can it indeed be possible that Bengel's Apocalypse, or his Sixty Discourses have been translated into Russ? And yet, how else could this Russian become acquainted with his name and writings? Luther, too, appears to be a familiar name among the Molokans, who sometimes, indeed, call themselves simply Lutherans, in opposition to the Russian Greek Church. But what a glorious hope does this excite as to the disclosures which the great day shall make! What extensive good may we not then find has been accomplished by believing authors and preachers, compared with what either they or we ever dreamed of! And how large may be the accession to the 'white-robed multitude,' which shall then stand at the right hand of the Judge, from places of the earth deemed by us as dark, only because they were to us unknown! Lastly," concluded Mr. Roth, "my old friend informed me that, but a very few weeks since, a fresh detachment comprising several hundred families, had just joined them from Russia, now no longer exiled by government, but coming of their own free will to enjoy the liberty of faith, and worship, granted to their co-religionists in their far, but now not desert home."

To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the Herald, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the Her-

ald's publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the Herald; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?



ADVENT HERALD.

BOSTON, APRIL 19, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Acknowledgement.

As a member of the finance committee I wish to tender my grateful acknowledgement to the friends who have with so much promptness and liberality responded to the call for aid to the American Millennial Association. In addition to occasional gifts we observe with much pleasure that the column in the Herald for Annual Donations is receiving additions from week to week, so that those together have partially made up the deficiency required. With a little further effort—in the same direction, and a sharp lookout for our Herald subscription list, to see that it is fully kept up, we shall be in a condition when business revives to make an advance movement in the way of scattering the good news of the soon Coming One. Let us not be weary in well doing, but increase our efforts as the shadows of the evening of the present dispensation come on.

ANTHONY PEARCE.

Providence, April, 11th.

Questions and Answers.

Bro. Bliss:—If convenient please answer the following questions in the Herald:

1. Is the Jewish church called heathen in Matt. 23:15?

2. How much (in our weight) is "two hundred shekels after the king's weight?" 2 Sam. 14:26.

3. Is it true that granivorous and herbaceous substances were given to beasts for food, while only the seed of fruit, perhaps of the same substances, were given to man? or does it appear that one class of vegetables were given to beasts, and the seed or fruit of another class were given to man?

4. Do you think Dr. Hitchcock has the true idea in his Religion of Geology p. 293, where he says: "Take away God from the universe, or let him cease to act mentally upon it, and every movement would as instantly and certainly cease, as would every movement of the human frame, were the mind to be withdrawn, or cease to will?"

If the above sentiment is true, then the poet has it right,—

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

I cannot see why this is not a denial of the personal and independent existence of God. Is this Dr. Hitchcock's view?

5. The word "him," in Rom. 8:20, I have always referred to man, or our first parents, and not to God; what is your opinion?

6. What do you understand by "God's moral law"?—an expression used by yourself on page 78 of a late Herald. When and where was it given?

Is this law made known by revelation? If so, is it not positive, rather than moral? Is a moral law self-evident? Can a self-evident truth be proved?

7. What do you understand by the "images" that Rachel stole from her father? Genesis 31:19. They are called in verses 30, and 32, "gods," household stuff, in verse 37. Please read Num. 33:52, and Deut. 4:16; 23:25. Now, then, with these texts in the mind, I wish to enquire if the first of the ten commandments (Deut. 5:7; 8; 9.) does not contain these prohibitions, viz. 1. "Thou shalt have no other gods before me." 2. "Thou shalt not make thee any graven image, or any likeness of anything..." 3. "Thou shalt not bow down thyself unto them, nor serve them." The point I am at is this,—How can those who believe the ten commandments are still binding, allow the making of an "image," or taking "the likeness of male or female?" (Deut. 4:16.) Is not this nation sowing the seeds of idolatry in this art of picture or likeness-taking?

T. W.

Waterbury Center, Vt. March 31, 1862.

ANSWERS TO THE ABOVE INQUIRIES.

1. The term rendered "heathen," in Matt. 6:7, is *ethnikos*, which is from *ethnos*, signifying, nations, heathen, people, gentiles, &c. The term itself does not express the religious condition or character of those to whom it is applied, any more than would the term people or nations. Where the Jews used it in the plural, they meant nations other than their own. When used in the singular, they might mean their own, or any other particular nation. *Ethnos* is the word our Lord applies to the saints when he says, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The nations other than the Jews were idolatrous; and our Lord, we think, made reference to the surrounding idolaters who abounded in vain repetitions, when he said, "do not as the heathen," when ye pray.

2. According to Josephus, (Ant. lib. 1. cap. 8.) "Two hundred shekels make five minae;" and in lib. 14, cap. 12, he says, "A mina with us (i. e. the Jews) weighs two pounds and a half." This calculation makes two hundred shekels amount to twelve and a half pounds. But according to Euphrasius, a shekel was the fourth part of an ounce; which would make two hundred amount to fifty ounces,—four pounds two ounces Troy, or three pounds two, Avoirdupois.

3. We do not think that precise distinction was made—neither class being limited to the kind specified. It was, however, as we suppose, true that the herbiferous animals would get their chief support from grasses, though not excluding seeds: whilst man would subsist mainly on seed and fruits, not excluding all other vegetable growths.

4. We do not doubt that God could so create a universe that when once constituted it would thus continue forever; but we think the Scriptures teach that in God we live and move and have our being, and that he upholdeth all things by the word of his power—not a sparrow falling to the ground without our Father. And this, instead of being a denial of the personal and independent existence of God, appears to our view to require that there should even be just such a personal and independent Sovereign of the Universe, as the Bible teaches our heavenly Father, our Creator and constant Preserver, to be.

5. We think it very clear that *man*, our first parents, whose disobedience brought this globe of ours, with all that pertains to it, into a condition of vanity, is the one referred to by "him" in that passage.

6. In using the expression, "All of God's moral law is eternal," in the place referred to, we had respect to whatever God had specified as right or wrong in the Sacred Scriptures. The moral law is embodied in the command that we should love, serve, and obey God supremely; and what we designed to express, was that we do not think that acts, intrinsically wrong under all circumstances, could ever have been right under any circumstances; and also the converse of that proposition. It was the same God under the old, as under the new, dispensation; and he delighted then in the same conditions of heart towards, and the same love for him, that he delights in now; and he demands the same implicit obedience to his requirements. The moral law is revealed in all the precepts of both Testaments. It would not always be self-evident, for men sometimes think they ought to do what God had commanded, or to do what he has forbidden. And therefore they often need a revelation to enlighten them in respect the right and wrong of that in which they might otherwise err.

A self-evident truth needs no proof; and the process of proof may be so very simple as hardly to contain the successive steps of a demonstration; but instead of saying it could not be proved, we should

rather say the reverse, that it could not be disproved.

A self-evident truth is proved by showing that its opposite involves an absurdity.

7. The Vulgate renders the word "images" *idols*, in those connections, and we think, with much reason. We do not think it were resemblances in the abstract that the Jews were prohibited from making but likeness for special uses, i. e. for idolatrous worship, or such objects as were designed to be used for purposes. We have given all those passages a careful reading, but are not able to disconnect the making from the use designed for the things made. Any endeavor to represent God, would be gross impiety; and any making of any object to be worshipped, adored, or supplicated, would be to rebel against God as much as the worshiping of it; but we do not think the keepsake likenesses of our friends come under this prohibition.

The images of Rachel were evidently idols; but there were flowers, knobs, cherubim and other likenesses not prohibited in the construction of the tabernacle and temple.

Bro. Bliss:—In the last issue of the Herald, a communication headed "Reply," over the signature J. M. O. in the last paragraph acknowledges himself "a firm believer in 'the sleep of the dead, and destruction of the wicked, but not in the unconscious state of the dead and extinction of the being of the wicked.'" Will you please define what he means by "sleep and destruction of the wicked, but not unconscious state and extinction of the being of the wicked." As this is somewhat dark to us, and we cannot "see eye to eye" will you or the brother please communicate a little more light and oblige,

W. T.

Philad. March 31, '62.

By "the sleep of the dead" we suppose the correspondent referred to means their death. That is what we always mean by the use of the term, and we have no reason to suppose that Bro. O. means any thing different. When Lazarus the friend of Jesus died our Lord announced it to his disciples by saying, "Our friend Lazarus sleepeth; but I go that I may wake him out of sleep." Although "Jesus spoke of his death," the disciples "thought that he had spoken of taking rest in sleep;" so that he had to tell "them plainly, Lazarus is dead," John 11:11—14. And Paul speaks of departed saints, as those who "sleep in Jesus." The application of the term "sleep" to the condition of death, obtains among all nations; and this is undoubtedly owing to the outward resemblance of a person in death to a condition of sleep.

By not believing "in the unconsciousness of the dead, our correspondent, holding with us, must have meant to say that he believed the dead to be in a state of conscious existence—not passed out of being, but existing in another condition of being.

By the "destruction of the wicked," he must have designed to say, as we think he did very clearly, that all the predictions in the scriptures respecting their destruction will be fulfilled. By destruction he could not, however, mean a cessation of existence, but a change in the condition of existence involving utter ruin and misery. And this also answers the last enquiry respecting the extinction of the being of the wicked, who he supposes will "go away into everlasting punishment."

National Thanksgiving.

On receipt of intelligence of the recent victories, the Secretary of War issued the following order on Wednesday of last week, in respect to the Sabbath now past: "That meridian of the Sunday next after the receipt of this order, at the head of every regiment in the armies of the United States, there shall be offered by its chaplain a prayer giving thanks to the Lord of Hosts for the recent manifestations of his power in the overthrow of the rebels and traitors, and invoking the continuance of his aid in delivering this nation, by the arms of patriot soldiers, from the horrors of treason, rebellion, and civil war."

The President of the U. States has issued his proclamation, to the same effect, saying:

"It has pleased the Almighty God to vouchsafe signal victories to the land and naval forces engaged in suppressing an internal rebellion, and at the same time to avert from our country the dangers of foreign intervention and invasion. It is therefore recommended to the people of the United States that at their next weekly assemblages in their accustomed places of public worship, which shall occur after the notice of this proclamation shall have been received, they especially acknowledge and render thanks to our Heavenly Father for these inestimable blessings; that they then and there implore spiritual consolation in behalf of all those who have been brought into affliction by the casualties and calamities of civil war; and that they reverently invoke the Divine guidance for our national counsels to the end

that they may speedily result in the restoration of peace, harmony and unity throughout our borders, and hasten the establishment of fraternal relations among all the countries of the earth."

We have no reason to suppose that this recommendation was not generally complied with.

"In the Morning."

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me," Psal. 49:14, 15.

The morning to the Psalmist, was clearly the morning of the resurrection—the glorious epoch to which he referred when he said, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness," (Psal. 17: 15); for "we know that when He shall appear, we shall be like him; for we shall see him as he is," (1 John 3: 2): "Who shall change our vile body, that it may be fashioned like unto his glorious body," Phil. 3:21. And as it was the anticipated morning to the Psalmist, so should it be to all who profess the Psalmist's faith.

We find in "The Methodist" of April: 12th "a conference memoir of Rev. J. S. Porter D. D." who was a chaplain in the U. States Navy, and came to his death on the 8th of March 1862, when the ship Cumberland was sunk in Hampton Roads, Va., by the iron-clad Merrimac; and who is believed to have been the first ministerial victim of the war waged against our government by this unnatural rebellion. The Methodist says:

Just before the fatal attack of the Merrimac, writing to a friend, and alluding to the danger of their situation, he comforted himself by saying: "It is just as near my heavenly home from the old Cumberland as from any other place." He was permitted by the authorities to leave the ship and return home on account of bad health, but he preferred to remain, that he might share with those on board the perils of the situation. Writing to his Presiding Elder a short time before his decease, he said: "I indulge the hope that I may be able to meet you at the session of Conference. Should I not be permitted the privilege, tell the preachers I love them, and love the work. Should I not be permitted to meet them again on earth, tell them I hope to meet them 'in the morning.' Death to the Christian is a sleep. 'They that sleep, sleep in the night.' The glorious resurrection morning will bring us together soul and body."

The particular circumstances attending his death, so far as can be ascertained, are the following:—When the officer in command of the ship saw that she must soon go down, he ordered all the officers in charge of the wounded to come on deck, and bring with them such of the wounded as there might be some hope of saving, which order was obeyed by the surgeons and others. The chaplain, instead of coming on deck, went into his room, and shut the door, where in a few moments he met his fate, the ship going speedily down.

Last-Day Scoffers.

The apostle Peter in the 3d chapter of his 2d epistle,—the chapter in which he describes the melting of this earth, with the burning up all the works therein, and makes mention of the promise of "new heavens and a new earth wherein dwelleth righteousness"—in bidding us to "be mindful of the works which were spoken before by the holy prophets and of the commandment of us the apostles of the Lord and Savior;" prefaces his reference to the glorious future by requiring us to know "this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation"—being "willingly ignorant," &c.

This prediction of scoffers in the days preceeding Christ's coming, must include all the various kinds of levity or sarcastic utterances made in reference to predicted events. Such utterances were frequently met with a few years since; but even now we find an occasional squib, like the following from *Punch*: "A Pleasant Prospect.—The Prophetic Doctor has published another of his catchpenny apocalyptic volumes, entitled the Millennium Rest; or, The World as it will be. No doubt this is 'The good time coming,' of which we have heard so much."

We were sorry to find this in *The Methodist*—one of our valuable exchanges which is usually very correct in its allusions to those who differ—unaccompanied with a word of rebuke. There certainly remaineth a rest to the people of God; and though the ungodly may make merry over it, Christians should not circulate, without reproof, their stale jokes, pointless puns, and silly witticisms.

This new work of Dr. Cumming is being published in New York city (for \$1, as we suppose) and we shall be happy to receive and fill any orders for it.

The War.

The past week has been an eventful one in the history of the present rebellion. Scarcely had our paper gone to press when we had intelligence, too late to give our readers, of the surrender of Island No 10.

This island is located in a bend of the Mississippi river, shaped much like the letter S, where it afforded a natural defense against the descent of the river by the northern navy; and, immediately after their abandonment of Columbus, the enemy had resorted to this locality and entrenched themselves in great force and with masterly skill. On the 16th of March our government began its bombardment, and owing to a misunderstanding of Gen. Halleck's words, that "the island is ours"—he meaning that we should eventually take it—the report became current that it had surrendered early in the attack upon it. Soon, however, it was perceived that the Confederates had taken up a position of signal advantage for defense, and they had a formidable armament. Having batteries on the Kentucky shore as well as on the island, they could cross fire on our gun-boats, which being only scarcely plated on the bows, could not engage at short ranges. The mortar fleet of general Foote worked finely, but there was very little of the enemy's works exposed to their destructive firing.

The enemy brought only a part of their batteries to bare on our fleet, evidently designing to entrap Com. Foote into some imprudent position. But the commodore knew better. He who was found by a visitor at night, after the first days battle at Fort Donelson, quietly seated in his cabin and reading Baxter's *Saints Rest*, was too cautious and wary to be thus beguiled. He kept up a steady firing day and night to prevent the enemy, as much as possible, from strengthening their works, while he arranged for other matters. Gen. Pope had marched an army down the Missouri bank and taken New Madrid, just below the island and commanding the river there, and having let several of the enemy's gun boats pass by up to the island, it was the intention to prevent their return down the river, and as the term is, to "bag" them. Reinforcements were sent around to General Pope, whose plan was then to cross the river to the rear of the rebels. Then the bedn in the river was cut off, a distance of twelve miles, by digging a canal from the river above to a series of lagoons which connected with the river below; but to make this available, as the enemy were watching its outlet, it was necessary that one or more of our gun boats should run the gauntlet between the enemy's batteries, and pass the island in the main channel of the river. Accordingly a boat expedition organized by Commodore Foote, selecting a dark night, ran boldly up with muffled oars in front of a rebel battery, put the sentinels to flight, and jumping into the battery, spiked effectually every one of its guns, six in number, one of them a splendid nine-inch pivot rifled gun, supposed to be that known as the "Lady Davis," and returned in safety. On the night of April 4, bold Capt. Waugh of the Carondelet ran his gun-boat, protected by a barge next the rebels, close under the batteries of the island, without firing a gun or receiving a shot, though all the batteries opened on him, floating batteries and all. A few days afterward, another gun-boat ran the gauntlet, and Bissell's Engineer Regiment succeeded in carrying four steamers and some other craft through the bayous, so that Gen. Pope on Monday, the 7th, threw a force across the river, with the help of the gun-boats silenced the rebel batteries opposite him, and instantly crossed over with a great force, established himself in safety on the eastern bank, and at once moved upwards toward the rebels, who seeing themselves surrounded, instantly lost heart, and sent a flag to Commodore Foote to ask leave to capitulate. The Commodore however required an unconditional surrender, which was accordingly made, a little after midnight. Tuesday morning, the 8th, most of the rebels having attempted to run off by land. But Gen. Pope's troops met them, and made them prisoners, apparently without any opposition. Thus this enormously strong position has been secured without a battle. The fruit of the victory, as far as computed, not to mention the opening of the road down the river, are three generals, six thousand prisoners, a hundred siege guns, a number of field batteries, and an enormous mass of small arms, camp equipage, ammunition, horses and provisions.

THE GREAT BATTLE NEAR CORINTH.

New York, April 9.—A special dispatch to the Herald, dated Pittsburg via Fort Henry, April, 8th, 3.20 A. M. says one of the greatest and bloodiest battles of modern days has just closed, resulting in

the complete rout of the enemy who attacked as at day break Sunday morning.

The battle lasted without intermission during the entire day, and was renewed on Monday morning, and continued undecided until 4 o'clock in the afternoon, when the enemy commenced their retreat, and are still flying towards Corinth, pursued by a large force of our cavalry.

The slaughter on both sides is immense. We have lost in killed and wounded and missing from 18,000 to 20,000 men. That of the enemy is estimated at from 35,000 to 40,000.

It is impossible in the present confused state of affairs to ascertain any details. I therefore give you the best account possible from observation, having passed through the storm of action during the two days that it raged.

The fight was brought on by a body of 300 of the 25th Missouri regiment of General Prentiss's division attacking the advance guard of the rebels, which were supposed to be the pickets of the enemy in front of our camps.

The rebels immediately advanced on General Prentiss' division on the left wing pouring in volley after volley of musketry and riddling our camp with grape, canister and shot.

Our forces soon formed in line of battle and returned the fire vigorously.

By the time we were prepared to receive them they had turned their heaviest fire on the left centre of Sherman's division and drove our men back from their camps, and bringing up a fresh force opened fire on our left wing, under General McClernand.

This fire was returned with terrible effect, and determined spirit by both infantry and artillery, along the whole line, for a distance of four miles.

General Hurlburt's division was thrown forward to support the centre, when a desperate conflict ensued. The rebels were driven back with terrible slaughter, but soon rallied, and drove back our men in turn.

The most desperate fighting took place in the afternoon. The rebels knew that if they did not succeed in whipping us then, that their chance for success would be extremely doubtful, as a portion of Gen. Buell's forces had by this time arrived on the opposite side of the river and another portion was coming up the river from Savannah.

They became aware that we were being reinforced as they could see Gen. Buell's troops from the river bank a short distance above us on the left, to which point they had forced their way.

At 5 o'clock the rebels had forced our left wing back, so as to occupy fully two thirds of our camp, and were fighting their way forward with a desperate degree of confidence in their efforts to drive us into the river, and at the same time heavily engage our right.

We were contending against fearful odds, our force not exceeding 38,000 men, while that of the enemy was upwards of 60,000.

Our condition at this moment was extremely critical, as large numbers of our men were panic struck, while others were worn out by hard fighting, with the average per centage of skulkers, who had straggled towards the river, and could not be rallied.

Gen. Grant and staff, who had been recklessly riding along the lines during the entire day, amid an unceasing storm of bullets, grape and shell, now rode from right to left, inciting the men to stand firm until our reinforcements could cross the river.

Col. Webster, chief of staff, immediately got into position the heaviest pieces of artillery, pointing on the enemy's right, while a large number of batteries were planted along the entire line from the river bank North West to our extreme right, some two and a half miles distant.

About an hour before dusk a general cannonading was opened upon the enemy from along our whole line, with a perpetual crack of musketry. Such a roar of artillery was never heard on this continent.

For a short time the rebels replied with vigor and effect, but their return shots grew less frequent and destructive, while ours grew more rapid and terrible.

Gunboats Lexington and Tyler, which lay a short distant off, kept raining shell on the rebel hordes.

This last effort was too much for the enemy, and ere dusk had set in, the firing had nearly ceased; when night coming on, all combatants rested from the awful work of blood and carnage.

Our men rested on their arms, in the position they had at the close of the night, until the forces under Major General Wallace arrived and took a position on the right, and Gen. Buell's forces from the opposite side of the Savannah were now being conveyed to the battle ground.

The entire right of Gen. Nelson's division was ordered to form on the right, and the forces under Gen. Crittenden were ordered to his support early in the morning. Gen. Buell having arrived the previous evening.

In the morning the ball was opened at daylight

simultaneously by General Nelson's division on the left and Major General Wallace's division on the right. General Nelson's force opened up a most gallant fire on the rebels and advanced rapidly as they fell back.

The fire soon became general along the whole line, and began to tell with terrible effect on the enemy.

Generals McClernand, Sherman and Hurlburt's men through terribly jaded from the previous day's fighting, still maintained their honors won at Fort Donelson; but the resistance of the rebels at all points of attack was terrible and worthy of a better cause.

But they were not enough for our undaunted bravery, and the dreadful desolation produced by our artillery, which was sweeping them away like chaff before the wind.

But knowing that a defeat here would be the death-blow to their hopes, and that all depended upon this great struggle, their Generals still urged them on in the face of destruction; hoping, by flanking us on the right, to turn the tide of battle.

Their success was again for a time cheering as they began to gain ground on us, appearing to have been reinforced; but our left, under General Nelson, was driving them with wonderful rapidity, and by 11 o'clock Gen. Buell's forces had succeeded in flanking them and capturing their batteries of artillery.

They, however, again rallied on the left and recrossed, and the right forced themselves forward in another desperate effort, but reinforcements from Gen. Wood and Gen. Thomas were coming in, regiment after regiment, which was sent to Gen. Buell, who had again commenced to drive the enemy.

About 3 o'clock in the afternoon General Grant rode to the left, where fresh regiments had been ordered, and finding the rebels wavering, he sent a portion of his body guard to the head of each of the five regiments, and then ordered a charge across the field, himself leading as he brandished his sword, and waved them on to victory, while the cannon balls were falling like hail around him.

The men followed with a shout that sounded above the roar and din of artillery, and the rebels fled in dismay as from a destroying avalanche, and never made another stand.

Gen. Buell followed the retreating rebels, driving them in splendid style, and by half past five o'clock the whole rebel army was in full retreat to Corinth, with our cavalry in hot pursuit, with what further result is not known, not having returned up to this hour.

We have taken a large amount of artillery and also a number of prisoners. We lost a number of our forces prisoners yesterday, among whom is General Prentiss. The number of our forces taken had not been ascertained yet. It is reported at several hundred.

General Prentiss was reported as being wounded. Among the killed on the rebel side was their General-in-Chief, Albert Sydney Johnson, who was struck by a cannon ball on the afternoon of Sunday. Of this there is no doubt, as the report is corroborated by several rebel officers taken to-day. It is further reported that Gen. Beauregard had his arm shot off.

LATER RESPECTING THE BATTLE AT PITTSBURG LANDING.

Cincinnati, April 12. The Gazette's Pittsburg, Tenn., correspondent says the sum and substance of the battle on Sunday—we were pushed from disaster to disaster till we lost every division camp we had, and were driven within half a mile of the landing, when the approach of night, the timely aid of the gunboats and the tremendous effort of our artillery and Buell's approach, saved us.

On Monday, after nine hours hard fighting, we simply regained what we had lost on Sunday. Not a division advanced half a mile beyond our old camps on Monday, except Gen. Lew Wallace's.

The lowest estimate placed in our loss—killed and wounded is at 3300 and in prisoners from 3000 to 4000. The rebel loss in killed and wounded is probably 1000 heavier. The rebels, in their retreat, left acres covered with their dead, whom they had carried in their rear, and destroyed the heavy supplies they had brought up.

Woodstock, Va., April 13. To Hon. E. M. Stanton, Secretary of War, We learn from Jackson's camp this morning that Gen. Beauregard is dead. The report comes direct from rebel sources near Mount Jackson.

N. P. Banks Maj-Gen.

Island No 10, is the tenth island in the Mississippi below the mouth of the Ohio. Above the mouth of that river the islands are all named, but below they are numbered, beginning with the one first below Cairo, and continuing south in numerical order to No. 125, at or near Tanico Bend, Louisiana, about 120 miles above New Orleans. From that point to its mouth the river is clear of islands.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Little Horn and Wilful King, Man of Sin, Antichrist, Leopard Beast, Two-Horned Beast, and Scarlet-colored Beast, all concentrated in one Person, viz. L. Napoleon III.

Continued from our last.

The marriage dinner, Matt. 22:2. "The kingdom of heaven is like unto a certain king which made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; but they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready:—come unto the marriage. But they made light of it. . . . But when the king heard thereof he was wroth: and he sent forth his armies (the Roman soldiers) and destroyed those murderers, and burned up their city (Jerusalem)." The wedding now is deferred until supper time and a new set of guests is invited. "So those servants went out into the highways (of the gentiles) and gathered together (into churches) all, as many as they found, both bad and good: and the wedding was furnished with guests." See Luke 14:15-24. Hear the Psalmist as he prophetically speaks of this time, 81:13-16, "Oh that my people had hearkened unto me, and Israel had walked in my ways? I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied them."

Dan. 9:26. "And after threescore and two weeks shall Messiah be cut off, but not for himself." Although Jesus was not crucified until seven years after, or in other words until the close of the seventy weeks, yet he was rejected, as well as John, from the beginning, hence he was "cut off"—there was no alternative—he must suffer. Hear him pray unto his Father, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Again the second time he prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And again the third time he went away and prayed, "saying the same words." Matt. 26:36. "He came unto his own, and his own received him not." Hence they were rejected from the wedding "dinner," a new set of guests were invited, and the wedding adjourned until supper-time, or close of the times of the gentiles. "And the people of the prince that shall come (in some future day) shall destroy the city (Jerusalem) and the sanctuary." As the sanctuary is noticed separately from the city, and temple, that being in the city, we are led to the conclusion that the sanctuary is the same that David referred to in Ps. 78:54, 5. "And he brought them to the border of his sanctuary, even to this mountain, which his own right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents." The people were the Roman soldiers, who destroyed the Jews, and burned up their city. "The prince that shall come" is Napoleon III., as you will see in the next verse: we think that we have shown sufficient proof already, that the little horn was a king.

And the "king of fierce countenance." And he (the prince that shall come, who claims to be the successor of the Cæsars) shall confirm the covenant with many for one week." That is, he shall covenant to place the Jews, or help them to return unto their own land; Palestine, and protect them there from their enemies for the term of seven years—just one week. This is the rejected, or the last week of the 70 weeks, now restored to the Jews again. They immediately return to Palestine, in vast bodies, and the country is filled again. See Is. 61:4. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." This cannot be at any former captivity, because the longest period was 70 years, and that

cannot be many generations. Hence it is yet future, and as near as I can calculate in about 7 1-2 mos. after the covenant is made with them they burn the first sacrifice at Jerusalem, and this will be the beginning of the 2300 days. "How long shall be the vision concerning the daily sacrifice? And he said unto me, Unto 2300 days, then shall the sanctuary be cleansed." This was the answer to the first question, and the rest of the verse is included in the same answer. But this will be an abomination unto the Lord. Isa. 66:3. "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them." Their fathers were afraid that Christ was an impostor, so they rejected him, and put him to death. God now chooses their delusions, and delivers them up to believe that Napoleon is the Deliverer that is to come out of Zion, and shall turn away ungodliness from Jacob. V. 27, "And in the midst of the week, he (Napoleon) shall cause the sacrifice and the oblation to cease." This is the taking away of the daily sacrifice of ch. 8 and 11. Hence when the covenant is made with the Jews, we know then it will be just 3 1-2 years until the daily sacrifice is taken away, and the very day it is taken away, is the day to begin the great tribulation of Matt. 24:15-22, Dan. 12:1, and will continue 3 1-2 years, or the rest of the one week of 7 years. This is the restored week, and the Jews are also restored to their ancient possessions, as I shall show you directly. From the middle of this co-week begins time, times and an half, or 3 1-2 years, the 1290 days, and the 1335 days. This last number ends with the 2300 days, at time Daniel stands in his lot, blessed with his people. The 1290 days brings the coming of our Lord, 30 days after the tribulation ends, and 45 days before the conversion of the Jews, when they are brought into the bond of the covenant, Ezek. 20:37, when he makes a new covenant with the house of Israel and the house of Judah. Jer. 31:31, Heb. 8:8. "And for the over-spreading of abominations he shall make it (the temple and altar) desolate." This is equivalent to placing the abomination in the holy place. "Then let them which be in Judea flee into the mountains." It will be observed that the Jews are now in Judea, and all through Palestine, when this time comes.

He is Paul's man of sin, 2 Thess. 2:4. "Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, (that the Jews have rebuilt) showing himself that he is God." Hence he claims divine honors, and doubtless it is at the time of the commencement of the great tribulation of 3 1-2 years. V. 8. "And then shall that wicked be revealed whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." He is St. John's Antichrist, 1 John 2:22. "He is antichrist, that denieth the Father and the Son." Papacy has never denied the Father or the Son, but the Pope claims to be God's Vicegerent on earth. Rev. 12:2, "And the holy city shall they tread under foot 42 months. This agrees with the great tribulation of 3 1-2 yrs. "And I will give power unto my two witnesses. . . Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The first advent was a babe in the manger, and this could not be called "the great and dreadful day of the Lord." Hence it will doubtless be Elijah and some other prophet, and will be entirely literal, just as it reads. "And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them and kill them." V. 15. "And the 7th angel sounded (at the end of the 3 1-2 yrs) and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Hence this transaction is during the last half of the co-week, or 3 1-2 years' tribulation, and terminates with the "kingdoms of this world becoming our Lord's and his Christ's," and the beast that ascendeth out of the bottomless pit is the scarlet-colored beast of ch. 17:8.

Let us examine ch. 12 by this new light. The woman was the Jewish church: "clothed with the sun" was the true light of the world that shone through Jesus Christ. John 8:12, "I am the light of the world," or sun. "A crown of twelve stars"—the twelve apostles. "A great red dragon"—pagan Rome. "The third part of the stars and cast them to the earth" were the martyrs that fell beneath that power. The man-child was Jesus Christ who was to rule all nations with a rod of iron, but he being rejected, deferred setting up his kingdom until a new set of guests were invited. Hence he "was caught up unto God, and to his throne."

And the woman fled into the wilderness. This corresponds with the restored week, when she is again brought into full requisition at the last end of this dispensation (i.e. the last 7 years.) The 1260 days correspond again with 3 1-2 years of tribulation. "And there was war in heaven." This heaven is the same that Jesus speaks of. "The kingdom of heaven is likened unto," &c. "Michael and his angels," is Christ and his followers. And the dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world. He was cast out of the church or churches, where he could no longer wear the sacerdotal robes. This battle is after the Lord comes; for it is fought by Michael, who is our prince. A prince is one that is heir to the throne, and Jesus Christ is the only heir to the throne of David—see Micah 4:8, "And thou O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem." Hear this loud anthem that is sung in heaven. "Now is come salvation and strength (to the church) and the kingdom of our God (is come), and the power of his Christ (is now established), for the accuser of our brethren is cast down." This epoch is just before the binding of Satan, v. 11. The eye of the evangelist now catches back 3 1-2 years, and he speaks of the conduct of the martyrs,—"And they loved not their lives unto the death." A warning is now given unto men of the world. "Wo to the inhabitants of the earth; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" before he will be bound and cast into the bottomless pit. The woman which brought forth the man-child was the Jewish church, for it was before the call of the gentiles that Christ was born. What the "two wings of a great eagle" are, I know not. But it may be two ships, to carry the Jews from Palestine to a place of safety, during the 3 1-2 years of the great tribulation. "The earth helped the woman"—doubtless earth is put by metonymy for some political power that stops the persecution of the Jews. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed." The question arises, who are the remnant of her seed? It must be some body that "keep the commandments of God, and have the testimony of Jesus Christ," and the Jews do not believe in Christ. Hence it must be the gentiles.

(To be continued.)

Lines.

Hark! what mean those distant sounds?
'Tis the angry nations' maddening roar;
Each is preparing for the coming strife,
Soon to extend from shore to shore.

See, their angry passions rise,
Inflamed by Satan's subtle power;
He leads them on, both quick and sure,
To torments dire, in God's vengeful hour.

This world's Prince has been cast out
And rules his followers by his nod;
Legions infernal compose his train,
With guilty nations, apostate from their God.

Midst all the turmoil and the strife
Of wicked men, methinks I hear the cry
To you, ye followers of the Lamb,
Lift up your heads—redemption's nigh.

Ye weary saints, whose aching hearts
Oft heave a groan and breathe a sigh,
You soon shall see your Saviour's face,
With saints descending from the sky.

Your lamps then trim, your loins gird,
I quickly come, the Lord hath said,
The world to judge, the throne to take,
To change the living, raise the dead.

Oh quickly come, our hearts respond,
And rule and reign on David's throne;
Ten thousand thousands then shall sing,
Joy to the world—the Lord has come.

J.W.M.

Carbondale, Pa., March 1.

A Daughter's Farewell to Home.

BY THEO. D. C. MILLER.

These lines to thee, dear childhood's home, no
Preface need; sufficient, that longer to
Dwell in thee, other claim permits not. Yes,
Other and fitter sphere now binds me. Yet
Thoughts of that dear home I've left—of friends I
Never more may see—except long intervals
Between—with saddening force press on my mind,
And weigh my spirits down. Farewell, dear
Childhood's home! Brother, sister, parents dear:
All, all that in early years I held most
Dear, farewell! Other home on earth ne'er 'll seem
Like thee: no flowers like those I gathered there;
No song of bird so sweet, nor even sun
Can shine so clear as seen from that dear spot.
Each courting sun some memory brings of scenes
Joyous, past, that I shall share no more—of
Tender care from those I learned to love, ere I could
Lisp their names.

But, parents dear! my best of
Earthly guides—in childhood whose loved hand I
Joyed so much to clasp to stay my tottering
Steps, and greet thee when returned—in
Middle youth to do thy wish; and now am
Proud to call thee parents: what shall I say

To you? My heart is bursting at the thought,
Yet I must say, farewell! Friends and protectors
So good, other such I shall never find!
April 1, 1862.

From Sister Gorham.

Dear Brother:—I now write a few lines for the Herald, that it may be known how we prosper.—Bro. George W. Burnham has been laboring with us the last three months. The people have been out to hear more than ever they did before. He has been instrumental in removing prejudice from the minds of the people, and preparing a way for the blessed truth in Wellfleet. He left this morning for home. We who love the Lord and his word, feel something like those whom Paul left when they accompanied him unto the ship. We love him for the truth's sake, and as an earthly shepherd he has brought out of God's word things new and old;—and we will pray our Father to set home the truth to the hearts of his hearers, that it may spring up and bear fruit to the glory of God.

The last year has been one of deep affliction. My beloved husband sleeps in Jesus; and also a sister. Thanks be to God for a blessed hope beyond the grave. I believe that a glorious morning is soon to dawn upon the children of God, when we shall be gathered into that rest that remaineth for the people of God. Dear brethren and sisters, if we believe what we profess, let us try, with the grace of God assisting us, to do what we can for his cause; and may we be prepared to meet him in peace.

From your sister in Christ,

PRISCILLA C. GORHAM.

Wellfleet, March 31, 1862.

From Bro. Moses S. Perkins.

Dear Bro. Bliss:—I have greatly feared that I should be obliged to discontinue the Herald; but when I reflect a moment, I cannot do so, if it be possible for me to pay for it. That would seem like putting my hand to the plough and looking back; and such will not be "fit for the kingdom of heaven." I cannot dispense with the light which it reflects, on the sacred pages of the best of all books. I cannot get along without the spiritual food which it contains for me. I need its salutary influence on this wayward heart of mine, as a constant monitor in the way of life. In short, it contains all of the second advent preaching we have been favored with, since our much loved brother S. Chapman was with us some five or six years since, whom we remember with Christian tenderness and due regards. We have often prayed for him to return; or that the Lord would direct the feet of some other itinerant brother this way, that our hearts may again rejoice, others be led in the way of life, and be fitted for the enjoyment of the glories of the coming kingdom; and that when He who is our Life shall appear, we may be enabled to "lay hold on eternal life"—that life which is hid with Christ in God. Christ Jesus our blessed Saviour declares himself to be that Life. We feel that we have chosen Him as our portion; and myself and wife, in our lonely isolation from brethren and sisters of like precious faith, have reason to hope in his mercies, and that we "shall not be put to shame, nor confounded, world without end." We will continue to read the Herald, altho' our ministers and friends pass it by as not worthy of notice. We can but say, Lord, "forgive them, for they know not what they do."

M. S. PERKINS.

Cortland, Ill., March 28, 1862.

From Sister E. Johnson.

Bro. Bliss:—As I would not like to be without the Herald, I wish to contribute a mite to the Association, besides paying for it. The \$2 within is for the American Millennial Association.

ELIZA JOHNSON.

Council Bluffs, March 28, 1862.

From Bro. Charles N. Ford.

Dear Bro. Bliss:—The Herald still comes, cheering us with its weekly visits, bringing us intelligence from brethren scattered abroad of like precious faith—of whom I humbly trust through his grace I am one. I have felt some anxiety for its welfare of late, and feared I should lose my old friend; which, for 20 years back, I have been conversant with. I feel grateful that I am able to enclose my mite. I wish it was more. May the Lord add his blessing, and through his rich grace prepare us for his kingdom, which I believe is very near.

Yours truly,

CHARLES N. FORD.

Fisherville, Apr. 5, 1862.

From Sister E. Stickney.

Bro. Bliss:—Enclosed you will find five dollars, that the Adventist friends in this place have raised by subscription for the A. M. Association. When I wrote to you in January I was in hopes that they

	Price.
The Restitution	4 cts.
Prayer's Prefigurations	6 "
The End, by Dr. Cumming	4 "
Letter to Dr. Raffles	4 "
Whiting's Prophetic View	4 "
Stewart on Prayer and Watchfulness	4 "
Brook on the Lord's Coming a Practical Doctrine	4 "
Brook on the Glorification of the Saints	4 "
Smith's Dialogue on the Nature of Man	6 "

NEARING RICHMOND.

In addition to the other points of interest, there is a large Federal army under Gen. McClellan, now near Yorktown Va. with the design of driving the rebels from Richmond.

Near Yorktown, April 9—1.20 P. M.,

The weather still continues unfavorable for military operations. It has been raining for nearly two days. The creeks are very much swollen and the low grounds are covered with water, making the roads almost impassable for supply wagons.

Information received shows that the the rebels have a force of 60,000 men, which if rapidly being added to by troops from the neighborhood of Richmond, which is one day from Yorktown by railroad and river. They have four steamers and sixteen transports in use, and by the time the roads are in condition for the Union men to move, the rebels may be able to meet them with 100,000 men. The flower of their army with their best arms are in a strongly entrenched position.

Previous to our troops occupying the present position, the military authorities had no means of ascertaining the extent of the rebel works. Information obtained through deserting contrabands and other sources show that the enemy have nearly 500 guns, some of them of the largest calibre. The rebel General Johnson with some of his forces has arrived, and taken command in person, showing that they intend making a desperate resistance to the advance of our troops at every point. Their entrenchments extend entirely across the peninsula, from the James to the York rivers.

THE BATTLE OF WINCHESTER.—Gen. Shields' official report of the battle of Winchester, dated March 29, states the Union loss at 103 killed, 441 wounded, and 24 missing. It had not been possible then, however, to obtain an accurate list of our losses, owing to the continued activity of our forces. The enemy's loss is more difficult to ascertain than our own. Two hundred and seventy were found dead on the battle field. Forty were buried by the inhabitants of the adjacent village, and, by a calculation made by the number of graves found on both sides of the valley road between Winchester and Strasburg, their loss in killed must have been about 500, and in wounded 1000. Their force must have exceeded 11,000, with 36 pieces of artillery, while ours did not exceed 7000, with 26 pieces of artillery. Prisoners were taken from eleven rebel regiments and one battalion.

Work of Grace in Lake Village.

Bro. I. H. Shipman writes that, "God in his mercy has been pleased to revive his work in Lake village, N. H. About thirty have been converted. I left there on Thursday, March 3d, after labouring with him nearly two weeks. There was then no diminution of the work. The meetings are marked with great solemnity, and all present were impressed with the evidence that God is in the work."

"I received a letter from there last evening, saying that the work was still progressing, and that Bro. Couch was with them. May God prosper his labours, and carry forward the work until a multitude are brought to Christ."

May all especially our ministering brethren, and all to the interests of Zion in labouring for the revival of God's work.

Yours in hope, I. H. SHIPMAN.

CHANGE OF FOREMAN.—About a month since our foreman, Mr. John G. L. Himes, informed us of his intention to leave his position, his health demanding it; and having found a young man for his successor, that change takes place with the present number of the Herald. It may take a new hand some little while to become familiar with the details of the office, so that our readers must be lenient in respect to any inaccuracies noticeable.

The mechanical execution of the paper has been due to the taste of our late foreman, Mr. Himes, who has held this position since July of 1855. He seeks health this summer in rural employment, at a friend's in the country; and we trust that his hopes will be realized. His Post Office address will be Kingston, N. H.

Washington Free Territory.

A bill has passed both houses of Congress abolishing slavery in the District of Columbia. Should it receive the President's signature it would become a law. It has been hinted, however, that the bill

has not been drawn with sufficient care, and may fail of the President's approval, because of some constitutional requirement. How this is a few days will determine.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 19, 1862.

The Love of Jesus.

The Church Missionary Instructor tells a touching story on this point, illustrating how the love of Jesus exerts its mighty power over the human heart:

There lived in a mining district in England a poor miner, who had an only and loving son. It was generally the custom of this miner, when he went down daily into the bowels of the earth to quarry out there the valuable metals for his employers, to take with him his child. And then at evening, after the day's work was ended, they were both drawn up to the surface by a bucket and rope, and returned to their happy home.

One evening, as they were drawn up from the mine as usual, the father heard a crackling noise above them. He looked up and saw that the rope was breaking, and that now only three or four strands of it held him and his darling child from destruction.

What was to be done? Not a moment was to be lost; for manifestly the rope was not strong enough to bring them both to the surface, and therefore either one of them or both, must perish. Immediately the fond parental instincts of the father's heart determined upon what he would do. He resolved to sacrifice his own life for that of his dearly-beloved son; he placed him in the bottom of the basket, and said to him: "There, my child, there, lie quiet for a few moments, and you will be safe at the top." And then he threw himself over, and was dashed to pieces.

O how great, how very great was the love of that parent for his son! And yet it was even small as compared with the love of that blessed Saviour who died for us on Calvary, and who said, "Greater love hath no man than this, that a man lay down his life for his friend."

The above story was told some time since to a little girl. She was then a Roman Catholic. At once she saw its point and felt its power, for her soul was moved within her, and she said, as the tears trickled down her cheeks:

"O what love! How Jesus must have loved me!"

Some weeks afterward this dear little girl was laid upon a bed of illness; it was her death-bed. And just before she died she called her mother to her and said:

"Dearest mother, I am going to leave you."

"Leave me, my child?"

"Yes, dear mother. I love you much, but I love Jesus very much, too, and I am going to Him. And you know, mamma, that it is far better than to live here, since He is willing to take me to Himself. But before I go I want you to do me one thing."

"Well, my child," said the weeping mother, what is it?"

"I want you, mamma, to go there at the foot of my bed, and you will find a little bag. In it there are eleven shillings. Will you take it, dear mamma, to Mr. D., the minister, and ask him to give it to the Church Missionary Society? For O, I love Jesus! who so loved me that he died for me, and I would like that His command to go and preach the Gospel to every creature should be fulfilled."

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, .	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryan, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.03
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	3.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kinecardine, C.W.	5.00
H. B. Eaton, M.D., Rockport, Me.	5.00
Edward Matthews, Middlebury, O.	1.00
Mrs. F. Beekwith, " "	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

ADVERTISEMENTS.

Memorial of William Miller.

By the author of the "Time of the End—excepting the last three chapters, which were by the pen of the late Bro. Miller, pp. 420. Price, 75 cts.

Now in press, and will be ready in a few days. It is a most interesting and valuable work, and one which every Christian should possess.

For sale by the American Millennial Association, Boston, Mass.

Also, for sale, by the same Association, a new and complete edition of the "Time of the End," pp. 420. Price, 75 cts.

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Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause"	\$10.00
By the same, 2d payment	10.00
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May the Lord raise up for the A. M. A. many such "friends."

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars, in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

SICKNESS.—Sickness should teach us what a vain thing the world is; what a vile thing sin is; what a poor thing man is; and what a precious thing an interest in Christ is. — Mrs. Savage.

RECEIPTS.

UP TO TUESDAY, APR. 8.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

A. Fuller, 1083; Mrs. E. Weaver, 1114; Thos. G. Stetson, 1108; L. S. Phares, 1114; Gay Loomis, 1101; Mrs. Annarretta Collins, 1115; M. A. Graham, sent book the 12th; L. Conkey, 1112; Mrs. E. A. Perkins, 1101—each \$1.00.
L. A. Crowingshield, 1127; J. J. Crafts, 1136; J. J. Teetzell, 1129; John Johnson, 1136; A. Miller, 1132; A. Banning, 1109; Mrs. Lucia Robinson, 1101—each \$2.00.

ACKNOWLEDGMENTS TO TUESDAY, APR. 8, 1862.

DONATIONS RECEIVED SINCE NOV. 1st—\$400 Needed January 1.	
Amount of previous payments	\$304.70
Louisa S. Phares, Hamilton, O.	1.00
Total received since Nov. 1	\$305.70

MILLENNIUM

VOLUME XXIII. NO. 17.

"Where are you going?"

His reply was, "To see John."

"Stop, stop," she said, "he is dead."

"Dead?" said he.

"Yes, he is dead!" He had been taken ill during the night, and died before the morning.

Poor soul! he was beyond the reach of help. What a scene is here! A young man going to a revival meeting, and obtaining "redemption through the blood of Jesus, even the forgiveness of sin"—the other going to the theatre, coming home and dying suddenly; summoned from the theatre into the presence of God! O, that young men were wise! Who does not wish that, when death comes, he may be taken from a prayer-meeting, rather than these dens of iniquity.

The Remedy from Skepticism.

Still, there are many honest and sincere Christians, of somewhat weak faith, and perhaps some constitutional tendency to skepticism, to whom these assaults of the adversary of souls upon the inspiration of the Scriptures are a source of great distress. Desiring to believe, they are yet often troubled by the presentation of these specious forms of unbelief, and their minds are clouded and their prayers hindered by them. For them often original and thorough investigation is very impracticable; if it were not, it might afford them relief, but they have not the time, the learning, or the ability for it. What shall they do? Must they continue to be robbed of all their peace by these pestilent queryings? Now for them there is no better method than that recommended by the aged pastor of Keil to Dr. Merle D'Aubigne in his youth. The eminent scholar and historian of the church was, during the prosecution of his theological studies, much distressed by these doubts, prompted in part, no doubt, by the prominence, at that time, of the theory of Strauss, of the mythical character of the historical books of the Bible. Though truly converted, these doubts sorely harassed him, in spite of all investigations, and at length he went to the aged pastor of Keil, one of the most eminent Christians of the Lutheran church, and asked his counsel.

"My son," said the venerable old man, "your study and investigation are all very good, but they alone will not relieve you from your anxiety. This kind goeth not out but by prayer and fasting; take your Bible, and upon your knees, day by day, as you read it, ask God to enlighten you as to its truth, its inspiration, and its true import, and very soon your doubts will vanish, and light arise out of the darkness."

The historian followed his advice, and found as he had predicted, that ere long the inspiration of the Scriptures was no matter of doubt to his mind; all was clear and plain, and from that day forward, he felt that he could lay aside, with perfect confidence, the questionings which had so long weighed down his spirit. Such will be the experience of all who pursue the same course.

—Examiner.

For the Herald.

The Present Truth.

Bro. Bliss: I am more than ever impressed with the importance of a persevering maintenance of "the present truth," or truth belonging especially to the present age. And what is it, if not the personal, speedy coming of the Lord Jesus? Not only maintaining it in our souls, in love for its arrival, but in often speaking of it to others. Indeed, it is a matter of some doubt, whether we can long cherish it in silence; for "out of the abundance of the heart the mouth speaketh," and our Lord puts being ashamed of him and of his words before men in contrast with confessing Him; and he only promises to confess those before his Father and the holy angels who confess him.

I am led at this time to give a note of warning in regard to some of the desires of Satan in these times, hoping it may induce more able writers to take up the note and prolong the sound. How stands the matter with us to-day? Brother, sister, where are you? What are you doing to spread "the gospel of the kingdom?" Some of you are identified with various denominations—very well; are you endeavoring to spread the truth—the "present truth," where you are?

some of you were once with those who are not reckoned among the people," but have again united with former church connections: how is it with you to-day? Have you found so comfortable a "home,"—so much peace and quiet, that you have concluded not to disturb it by any allusions to the return of our Lord? or if you mention it, are you very careful to do it in such a way that no one will think you consider it anything more than a mere matter of opinion?—something not very important, or very near? Brother, sister, beware;—you are in danger of being like a person that sits down in security, or perhaps falls asleep at the feet of a volcano, whose heavings already indicate a swift approaching outburst. Are the faithful warnings and precious promises of an immaculate God insufficient for you? Is it not enough that he has said, "Be thou faithful unto death and I will give thee a crown of life?" Perhaps you enjoy your mind where you are, and are not obliged to believe every thing said in the churches. Very well; every particle of truth is precious, and its value has not depreciated at all; but how is it in respect to "present truth?" Satan has become quite used to much that is truth, and gets along with it very well, but the return of his Conqueror is something against which he contends, at this day, with a subtlety well becoming his serpent character. Some of his hosts were troubled about it 1800 years ago; but being good chronologers, they knew it was "not time" for the commencement of their torment; but now, when he knows that he has but a short time, the case is altered.

Immediately after the descent of the Holy Spirit, we find Peter preaching the return of Jesus. All the apostles preached it, as we find in their epistles; and there is no account of its giving any particular offense, especially to professing Christians. Then it was distant, and Satan got along without any particular battery against it, more than against any other truth; but let a person speak of it now, and what do you see? A whole battalion is brought forward. "The devout and honorable women, and chief men" (in the churches) "are stirred up." What is the matter? Why, it is going to overthrow all their machinery for the world's conversion, a long time of peace and safety and all that. It is astonishing to see the tactics of Satan as the wheels of time hasten. Once he was endeavoring to keep holiness in the back ground, and lull along the Christian by the syren song, that they must sin every day to keep humble; * now he changes his tune and knowing the sanctifying influence of the glorious truth of Jesus' return, "every man that hath this hope in him purifieth himself, even as he (Christ) is pure," he leads men to believe they can be fully sanctified by a part of the truth, in which device he has already succeeded too well. 'Tis a mournful fact, that in many places of which I have the testimony of others as well as my own observation and personal sufferings, that many leading ones in the promotion of holiness have fallen under this delusion of Satan, and hesitate not to say in meetings and out, that the return of Jesus has nothing to do with holiness. They do not want it in their meetings; and some of them even pronounce those 'fools' who believe it. (What will they say about Mrs. Palmer? My heart sickens as I think of these things. This, dear reader, is no fancy sketch. What is to be done? Hold up "present truth." Preach the coming and kingdom of Jesus. As long as Satan can make people believe they have the kingdom in their hearts, that Christ has his throne and is reigning there, they will not be much interested to look for One to come, and will soon be led to pray, as one did, not long since, "Oh Lord thy kingdom has come, thy will is done on earth as it is in heaven."

Said Charlotte Elizabeth in regard to the second coming of Jesus, "This is the very knell of Satan's departure; and to stifle the sound he will foster humility itself, or any grace, by the perversion of which he may hope to seal the preachers lips on that fearful topic. For eighteen cen-

* Not that we "must sin;" but that we are liable to daily sins, and therefore should "keep humble,"—looking alone to Christ's righteousness for salvation.

turies he has heard the petition "Thy Kingdom come;" and he cares not how often it is reiterated so long as men do not enquire into the nature of that coming kingdom, or watch for its approach. An imperfect gospel he can tolerate, and, in our day, that is an imperfect gospel which omits the great truth of a speedy manifestation of the Lord from heaven. The sound of his Conqueror's chariot wheels is a fearful sound to Satan; and knowing that nothing will so surely turn the attention of the church upon himself, as the heralding of Christ's approach, he will strike almost any bargain, of which a condition is the silencing of that ominous voice."

Beloved friends; let us beware of making any such bargains, but continue to talk of Jesus' speedy return, because it is the word of God; and never, no never, consent to let the truth of God become of no effect by the traditions of men, or wiles of the Devil, so long as we can prevent it. "And knowing the time, that 'tis high time to awake out of sleep," and, "as we look for such things, give diligence that we may be found of him in peace, without spot, and blameless."

X.

The Pope in a Sea of Troubles.

For the last year we have had so much to think of here in America, that we have hardly kept track of the progress of affairs in Europe. Yet there, as here, events seem to be marching on at rapid rate. "Revolutions never go backward," says the French proverb, and whether this be true or not, certainly the revolutions which begun in Italy do not seem likely to go backward, but to move forward in spite of all resistance. Since Austria was driven out of Lombardy, and the Grand Duke from Tuscany, and Francis the second from Naples, nothing has been wanting to unite the whole of Italy in one kingdom, but the possession of Venice and Rome. The former may be won by fighting, though the struggle would be long and bloody. We should tremble to hear that war had begun, for with her four fortresses in the heart of Northern Italy, Austria could oppose terrible odds, and the result would be very doubtful. Most fervently do we hope that the ardor of Young Italy, which follows the white plume of Garibaldi, may be restrained a little longer, until success is certain.

But the problem which at present is most difficult to solve, is the everlasting "Roman question." This is not merely a military, but a political question. Were it simply a trial of arms between Sardinia and the little Papal kingdom, the Pope would soon be swept into the Tiber. But there is another party in the case, France—and not France alone, but all Catholic Europe. Whatever touches the Pope touches every Catholic nation. Hence the business of unsettling the Holy Father is full of delicacy and difficulty. Such a "pauvre old body" has to be lifted out of his chair very gently. The King of Italy is eager to help him, and his ministers and grand chamberlains stand ready to bow the feeble old man out of his premises with the greatest politeness. There is something sublime in the coolness with which this is proposed.

Three months ago Baron Ricasoli, the minister of Victor Emmanuel, in place of the lamented Count Cavour, wrote a letter to the Pope, which certainly is an extraordinary specimen of diplomatic correspondence. As a matter of etiquette, it is an unheard of thing for a minister to write directly to a sovereign. Victor Emmanuel himself, being a king, might indeed write to his brother king the Pope; but if his minister wished to write, the proper person to address was Cardinal Antonelli. But Ricasoli did not care to stand upon ceremony, and having some plain things to say, he meant to utter them where they should be heard. The tone of this extraordinary communication is thus indicated by the London Times:

"Calmly, coldly, with respectful mention of the church and its doctrines, with a studious display of good-will for the Papacy itself, without a word which can be called passionate or in bad taste, the Pope is told that he has violated the promises on his accession, that he has governed for twelve years as a tyrant, that he and his are

detested by the Italian people, and that he must now prepare to give up every vestige of temporal power, and live for the future merely as the first Christian Bishop, with an income secured to him out of the Italian Exchequer. There is no mistake about the meaning of this very perspicuous address. No compromise, such as French Liberals have suggested, or English politicians have been disposed to approve, will now satisfy the Italian people. To make Rome a free city under the paternal sway of the Pope is a plan which would exasperate the Romans to the last degree, and disappoint all the hopes of the rest of Italy, which looks upon Rome as its natural and historical capital. Even 'the Vatican and a garden' are not now offered to Pius. In the plainest terms it is said that all temporal authority whatever must vest in the King of Italy, and that the Pope must be content with a spiritual power which will never oppose itself to the national interests or the principles of the new constitution."

At the opening of the Italian Parliament, Baron Ricasoli laid on the table the terms he had offered, which were briefly these: "The Pope and the Cardinals are to preserve their dignity and inviolability. Full liberty is guaranteed to the Sovereign Pontiff for his acts of divine rights as chief of the Church. The Pope is empowered to send Nuncios to communicate with the bishops and the faithful, and to convene synods and councils without the intervention of the Government. The King of Italy renounces his right in respect of ecclesiastical benefices. The Italian Government also relinquishes all right of interference in the nomination of bishops. The King of Italy will guarantee to the Pope a certain revenue."

But the Pope was immovable. Meanwhile his obstinacy is driving from him the sympathies of the whole Italian people. Many even who are devout Catholics, think it would be better for the church if the Pope were to give up his temporal power, and confine himself to his spiritual duties. Says the Times:

"While the partisans of the old system are making everywhere noisy and somewhat affected displays of anger, the conviction that the success of the Italians will be a benefit, even to the church, is sinking deeply into the hearts of Roman Catholics everywhere. The Pope has bewailed the indifference of his flocks, and yet they remain indifferent. He has said that those who are not with him are against him. The silent reprobation of the Catholic nations is more ominous than the loudest charges of Protestants. The Holy Father, hot from the composition of an abusive pastoral or the distribution of arms to Neapolitan out-throats, appeals to the faithful for approval and succor. They blush and are silent. Baron Ricasoli, we believe, speaks nothing but truth, when he says that even among the dignitaries of the church there are men opposed to the pretensions of its head. 'Already,' he says in eloquent language, 'the clergy are divided, and the flock separate itself from its pastors. There are prelates, bishops, who refuse openly to take part in the war of Rome against the kingdom of Italy; a much larger number are secretly repugnant.' Every day will add to these, and we feel sure that not many months will pass before even the fanatics of the French provinces will be sobered by exhaustion or good sense. Then will come the time for the Pope to accept the only terms which he is likely to obtain. That they are humiliating to him as a prince, we cannot deny; but as a Christian bishop he need not hesitate to yield. His sovereignty will be but a name. He will have the dignity and inviolability of a crowned head, and keep his old rank in every table of precedence; but otherwise his kingdom will be not of this world. That supremacy which belongs to his ecclesiastical character will remain untouched; his cardinals will be princes; he will convoke councils as before, without the intervention of the State; he will have free communication with the faithful in every country; and, above all, the Italian State will provide him with a fitting endowment, and will negotiate with other Catholic powers to join in the pious work. These are the terms which Italy offers, and which the Holy Father will ac-

cept, whenever, for his own happiness and that of mankind, prudence shall have conquered pride."

The dispute is still going on as warmly as ever. Louis Napoleon gives many broad hints about withdrawing his garrison from Rome. But Pius IX. will not yield an inch. Very lately it is reported that he said to the French Minister that, if not left in undisturbed possession of his power, he would retire from Rome and seek refuge at Vienna. This would be apt to set Europe in a blaze. We hope the old man will not be pushed to such extremities. While we wish to see him stripped of every shadow of temporal power, we would still, as an act of pity, leave him "the Vatican and a garden!"—*Ecangelist*.

Honesty.

"He hath shown thee, O man, what is good and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah. vi. 8.

The word of the Lord enjoins upon the Christian the most strict and thorough honesty; the most constant and undeviating integrity and equity. To speak of a dishonest Christian, would be not only a criminal use of the name Christian, but it would be as great a contradiction, as to speak of a dishonest honest man, or of an insane sane person.

But, living as we do, when "judgment is turned away backward, and justice standeth afar off;" "yea, truth faileth; and he that departeth from evil, maketh himself a prey;" it is to be deeply feared that the principles of justice and real Christian honesty are not well understood and thoroughly cultivated by some that professedly depart from evil, and claim a high regard for the holy and perfect law of God.

Self interest and stupidity to the rights of others, mould the course of the selfish man. Closely wrapped up in self, he seems to forget while dealing with his fellow man, that his interests are to be consulted equally with his own. That our actions should be weighed in the scales of justice, and our accounts balanced as in the sight of God. A just weight and balance are the Lords's." "A false balance is abomination to the Lord."

"Let no man seek his own advantage only, but each that of his neighbor also." (Macknight's translation.) 1 Cor. x. 24. "Look not every man on his own things, but every man also on the things of others." Phil. ii. 4. "Render therefore to all their dues."

It is much to be regretted that these principles have been violated, or over-reached by any professing to keep the commandments of God and the faith of Jesus. Alas, for a trafficking, jockeying, and speculating spirit among those who should be the light of the world! How many stumbling-blocks it has laid in the way of others! How much the precious cause has been wounded, and the holy Spirit grieved!

"For, what is a man profited if he shall gain the whole world, and lose his own soul?" And will one, for a small handful of this poor, perishing world, mar his christian reputation, and suffer his holy influence to sink? "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. xxii. 37-39.

Love for our neighbor, agreeably to the commandment, makes man honest with his fellow man; it regulates the buyer and the seller, the master and the servant, the debtor and the creditor. The debtor awakes to the just demands of his creditor, and if possible renders to him his due, but if not he does not remain in stupid silence and indifference, but rather cries out in the language of the penitent debtor in the parable, "Have patience with me, and I will pay thee all." Matt. xviii. 29. Past wrongs and advantages taken are confessed, and restoration made. See Luke xix. 8.

A close walk with God, a life of holiness and deep devotion, is the best preaching.

"His preaching much, but more his practice wrought,

A living sermon on the truth he taught."

"Provide things honest in the sight of all men." Rom. xii. 17. Providing for honest things, not only in the sight of the Lord, but also in the sight of all men. 2 Cor. viii. 21. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." Isa. lvi. 1.—*Herald and Review*.

The Motive to Duty in the Prospect of the Lord's Coming.

(Continued from our last.)

The blessed prospect of the kingdom of Christ may well finally animate us to these duties. We have riches, honor, and life before us, infinitely surpassing all that this world can boast of. We have a lively hope of an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us. Hope is the quickener of zeal. Whatever may be the result of our efforts, whatever our success, or want of it, in seeking the best welfare of our own land, however we may weep over it, if our efforts for its good meet with nothing but disappointment and reproach and injury, to the true servant of Christ final success is sure. We have a house not made with hands, eternal in the heavens. We look for a city which hath foundations, whose builder and maker is God. We seek and desire a better country, that is, an heavenly. Our King shall reign in righteousness, and his princes shall rule in judgment. The people of God shall more than realize their best wishes. They shall witness the nations of the saved, walking in holy worship and mutual love. Nay, they themselves shall be kings and priests unto God, and shall reign over the earth. They themselves shall inherit the nations, and delight themselves in the abundance of peace. Oh! may our God shortly accomplish the number of his elect, and hasten his kingdom.

I would now close this important part of my subject with two practical directions. 1. Watch and testify against the peculiar evils of these days. Those evils are indeed multiplying and opposite; there is Infidelity and there is Popery; there are corrupt authorities and there is democratic lawlessness; there is Tractarianism and there is Voluntarism; but in more immediate connexion with this part of my subject, I would bring before you that overvaluing of wealth, and making haste to be rich, which is the source of such a multitude of evils. He that maketh haste to be rich shall not be innocent. (Prov. xxxviii. 20.) They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things. (1 Tim. vi. 9-21.) Let none of us seek great things for ourselves here below. Oh! what are all those earthly distinctions which men so overvalue? They are so afraid of sinking into a lower caste in society, and of losing their particular station, that they lose sight of infinitely higher distinctions and privileges than any which this world can give, and which are open to us all in the favour and love of God. Hence they become exposed to temptations on every side, and are in danger of making light of mercy and truth and righteousness in their dealings with others. Let no temptations, for instance, of cheapness in purchase, ever tempt us knowingly to frequent those places where cheapness is attained by systems of fraud or injustice. Let us be especially on our watch against anything that bears hard on the weak and the needy. Mind not high things. Condescend to men of low estate. One great rule regarding all earthly objects is peculiarly seasonable now. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing. Commit everything to him. And as it regards others, let us be full of compassion and

love; saving men with fear, pulling them out of the fire, hating the garments spotted with the flesh. Let us distinctly discern that open evils, unrepressed and not testified against, are the chief sources of national danger to our country; and let true patriotism, as well as true Christianity, lead us all distinctly to confess the truth, and bear witness against that which is evil. Let us testify against it wherever it exhibits itself, and more especially in our own Church and our own immediate circle; but all in the spirit of contrition and sympathy, as ourselves also full of sin; all in the spirit of tender, holy, and faithful love. If ye suffer for righteousness' sake, happy are ye. The blessings of this course will be unspeakable. Possibly it may not save our country. Josiah's piety did not save Israel from the captivity; the piety of the primitive Church did not deliver the Jewish nation from the Romans. But, even in this respect, who knoweth? The result is with God. Our personal salvation, the increase of the saved, their preparation for tribulation and the coming glory, and a testimony left which may hereafter be a blessing to a world that now rejects it; these blessed effects furnish the rich recompense of real faithfulness to Christ.

Maintain a waiting spirit for the coming and kingdom of our Lord and Savior.

This is the crowning grace of a Christian, Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ. This duty is constantly insisted upon in the New Testament in passages innumerable. Let us then search the Scriptures; and keep before our minds thus in lively recollection their invariable testimony to the nearness, the suddenness, the magnitude, and the eternal issues of his return. In the last book of Scripture, the last of the Apostles, the divine John, claims this as the common token of brotherhood among Christians. I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ. It is this patient waiting for the kingdom, which is the present feature and character of our great Head and the Lord in the highest heavens, and will be so till the countless prayers of the myriads of his people, Thy kingdom come, offered in every age, are all answered, and the last trumpet sounds, and the kingdoms of this world are become the kingdoms of our Lord and his Christ. The same patient waiting must mark and distinguish us his followers. This will support us amidst multiplied conflicts, and troubles on every side. This will quicken and strengthen us to all self-denying labors of love. This will assist us to maintain meekness and patience under every wrong. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Murmur not one against another, lest ye be condemned. Behold the judge standeth before the door. I desire to write, I desire to live, in the realizing conviction of the truth and magnitude of these blessed truths. God help us all to believe them, to confess them, and act upon them.

For the Herald.

Be Sound on Doctrine.

"Beloved, when I give all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Jude. 3d v.

Faith and hope are inseparable. Faith is the foundation of our hope, and the Word of God is the foundation of our faith. Our faith and hope then will be evangelical and scriptural just in proportion as we take the pure "Word" as our guide.

God deals with us, in his word, as intelligent reasoning creatures; so we find the Apostle urging us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This takes it for granted that every Christian has some definite hope; also that he should be able to tell why he has such a hope.

How are we to answer when questioned? By referring to the word of God: "It is written," or "Thus said the Lord." David prays, "Uphold me according to thy word, and let me not be ashamed of my hope."

"To the law and to the testimony, if they

speak not according to this word, it is because there is no light in them." Is. 8: 20.

We are thus called upon to study the Word of God, and to bring every doctrine to this test; and by it, to examine all controverted points, to test every sermon we hear.

"Search the scriptures" "daily, whether these things be so." We are not thus exhorted to search the commentaries, though they are good in their place; nor the Fathers, though they may instruct us; nor the decisions of synods, councils, or conferences; but search the scriptures.—

Wicliffe says, "The truth of the faith is clearer and more exact in the Scripture, than the priests know how to express it." Queen Mary said to John Knox the Scotch Reformer, "You interpret scripture in one way, and they in another, whom shall I believe, and who shall be judge?" Knox replied "You are to believe God, who plainly speaketh in his word; and further than the word teacheth, you are to believe neither the one nor the other."

In the scripture "God hath spoken as He means, and means as He says. His word, therefore, is to be interpreted by the same laws of language, by which, all other writings are interpreted—the meaning of each part to be determined by the subject and the context, in the parallel passages. It is a great and dangerous error, to teach that the Bible is a mystical book, and does not express its meaning in plain terms, but leaves it to the fancy of each interpreter to put on it his own conclusion." (Principles of Divine Truth, Messiah's church p. 6.)

Jude exhorts those who are sanctified by God the Father, and preserved in Jesus Christ and called, "to contend earnestly for the faith once delivered to the saints." How was it delivered? "God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

The Bible, then, is the record of the faith once delivered unto the saints. "Thy word is truth."

Truth and error have ever been antagonistic, and the one or the other must fall. One emanates from on high, the other from the regions of darkness. That "the truth" should be assailed, is nothing new. So it was in the Garden of Eden; "Ye shall not surely die." So it was in the days of Noah; in the days of Lot; and at the time of Pharaoh. Our Savior appeared proclaiming "I am the truth," and he was crucified. In the days of Jude, it is found "needful" to exhort the followers of Christ to contend earnestly for the truth. John exhorts "Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world" &c.

Again, "Little children, it is the last time, and as ye have heard that antichrist shall come, even now there are many antichrists, whereby we know it is the last time." Thus patriarchs, prophets, apostles, and martyrs, have all suffered on account of the assaults of error; and we are assured that "the last time" is to be characterized by the reign of Antichrist.

He does not always appear as Antichrist, "For Satan himself is transformed into an angel of light, therefore it is no great thing of his ministers also be transformed as the ministers of righteousness." But though antichrist should appear as Christ—"sitting in the temple of God showing himself that he is God"—yet he is not Christ, or God; for error, whatever be its form, under whatever guise it comes, is not truth, but is ever antagonistic to, and working against truth. We then, as the early christians, have need of the exhortation, to "contend earnestly" for the faith. "Watch against the leaven of false doctrine. Remember that bad money is never marked bad, or else it would never pass. Be very jealous for the whole truth as it is in Jesus. Do not put up with a grain of error, merely for the sake of a pound of truth. Do not tolerate a little false doctrine, one bit more than you would a little sin. Watch and pray." (J. C. Ryle).

A certain poet has written "For modes of faith, let graceless zealots fight. His can't be wrong, whose life is in the right."

Jude and his noble companions, were then but "graceless zealots." There is also a specious fal-

lacy in the argument, well calculated to deceive the unwary.

The question is often asked, "What difference does it make, what we believe, so we only live right?" But such people will generally be found not to live right. Loose doctrine, leads to loose morals.—The great point is, what does the Bible say? We are bound individually, to study God's word, and bring all prejudices, all bigotry, all error into submission to that word.

Let us pursue further the admonitions of the Apostles.

"Beware lest any man spoil you, through philosophy and vain deceit; after the tradition of men." Here was one point of danger; the imagination of man often destroys his judgment. Leaving the pure word of God, he follows his fancy. One error leads to another, just as one sin leads to another. Error begets error, and if a man's premises are erroneous, his conclusions will be false. Two lines may run parallel to one another for a great distance, then one may slightly diverge from the other. This divergence may, at first, be almost imperceptible; but pursue the direction thus indicated, and at every point, the distance from the other line becomes greater. So the tendency of error is to lead away from truth, and however insignificant the error may at first appear, yet it has its bearing not only on the present, but on the future, and every step in that direction leads us farther from the right path.

Again. It is often asserted that it is no matter what we believe, if we are only sincere. Sincerity is not the test of the truth of a doctrine, but God's word. Our soldier's drank from the poisoned springs, in all sincerity, but their sincerity did not change the nature of the poison, and save their lives.

"Errors of doctrines, are infinitely more formidable to control, and more destructive in their results than the effect of poison on the body." (Gunner's Essays). Paul wrote to the Galatians: "But though we, or an angel from heaven preached any other gospel unto you, than that which we have preached, let him be accursed." He repeats the assertion in the next verse.—God requires us to be "sound in doctrine" as well as sincere.

To be continued.

Perseverance of the Saints.

A correspondent of the Congregationalist puts this inquiry to the editor: "In speaking upon the 51st Psalm at a preparatory lecture, an orthodox minister once said, that when David put Uriah in the forefront of the hottest battle, he was a hypocrite, and that if he [David] had died then he would have been lost. If the doctrine of the final perseverance of the saints is true, is it right, is it true, is it scriptural, to say that when David put Uriah in the forefront of the hottest battle, he was in a state that if he had then died, he would have been lost?"

To which the editor replies: "If ministers and people discussed the sins and possibilities of others less, and repented of their own sins, and improved their own possibilities more, it would be quite as well for them, and better for the world."

To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the Herald, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the Herald's publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the Herald;

but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?



ADVENT HERALD.

BOSTON, APRIL 26, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Will some friend in Salem give us Eld. Gunner's address. He gave it to us, and requested us to give it in the Herald, but not giving it to us in writing we are not sure respecting it.

The Propriety of Correcting errors Chronology, Criticised.

Those of our readers in receipt of the Herald two years since, will recall that in the early part of 1860, we had occasion to consider the accuracy of various chronological estimates bearing upon the present age of our globe; among which there were that of Mr. Fines Clinton one of the ablest of living chronologists, a chronological table of Bishop Bowen, copied by Rev. E. B. Elliott on a fly leaf in his *Horæ Apocalypticæ*, the able work of Pres. Henry Browne of the Diocesan College Chichester, Eng. as given in his "Ordo Sæclorum," the conclusions of Wm. Cunningham, Esq. of Lainslaw, Scot. a voluminous and able writer, the learned work of Rev. Wm. Hales, DD. LL.D., the Periods of Arch-bishop Usher, the results arrived at by Rev. Samuel Farnier Jarves, DD. LL.D. late historiographer of the American Episcopal church, the Table of Rev. A.B. Chapin D.D. late editor of *The Calander*, with the chronological conclusions of Messrs Bickersteth, Birks, Habershon, and the Duke of Manchester.

Each period given by these several writers, as intervening between the creation and our Christian Era, was particularly noted, the agreements and disagreements of each and all were especially marked, and the grounds were stated whereon each writer relies for the correctness of his conclusions, over others, in respect to his variations from them in each particular.

This labor of ours gave the readers of the Herald opportunity to judge, each one for himself, of the reasonableness of the calculation of each writer—enabling him, as it did, to see the particulars wherein and the grounds on which any one of them differed from the others. And the thanks received for that labor, from the candid and intelligent readers of the Herald, were an abundant reward.

Whilst engaged in the work referred to, it will also be remembered that after we had printed our series of articles on the chronologies of Messrs. Clinton, Elliott and Bowen, and had written that on Pres. Browne's, there came into our hands another work entitled "Our Bible Chronology," then just published, but which was an enlargement of a previous work, entitled "Age of the World," issued in 1842, by the same author; who claims in the later volume:

"That he has demonstrated, that the two chronological chains of Holy Scripture, the historic and the prophetic combined, neither fall short of, nor overleaps, but exactly fill up, that period of 6000 years to a fraction."—*Our Bible Chron.* p. 182.

It was very evident that could this claim be sus-

tained, there had been performed for the church and the world a most valuable labor; whilst if its calculations, on examination, should prove defective, it would only stand on a level with other and previous writings; in comparison with which it would rank accordingly as it should be found more or less accurate than those, or should exhibit greater or less candor, knowledge, judgment and research.

As individuals, who have never made chronology a study, are liable to misjudge of the accuracy of such calculations; as truth is never benefited by a mixture of error, and as our readers demand of us an examination of the merit of all questions of this nature, we considered it incumbent on us, as an editor and reviewer, to examine carefully and in all candor the chronological arguments of this volume. We did so, and gave the result to our readers. We performed the labor with the same kindness of feeling and courtesy of manner that we had exercised towards the other writers named. And, as in the case of those, we considered each separate period, in all the long line of periods from Adam to Christ, announced what ones were in agreement with, and what varied from those of other writers, mentioned what writers agreed with and who differed in respect to each separate period and gave the reasons which were offered in each case for every difference of opinion.

The variations in this volume from what we regarded as the more correct estimate consisted of the addition of 8 years to the period between the Exode and Temple, of 19 years to that between Jehoiakim and Cyrus, and of 1 year to the time of Artaxerxes,—making additions of 28 years; which sum was reduced by a failure to recognize the 11 years interregnum between Amaziah and Azariah, and a loss of 4 years subsequent to the 7th of Artaxerxes; and so making a net variation of 13 years, from our own estimate.

Since then, our columns have been ever open for specification and correction of any error into which we might inadvertently have fallen; but the first word in reply, which we have had reason to suppose was authorized by the author, is the following; to which we append an occasional note:

NEW YORK, March 3.

Dear Sir:—Having recently had a lengthened conversation with Mr. Shimeall of this city on the subject of your criticisms upon his "Bible Chronology," I have thought it best to communicate to you his views in reference to them. In the first place his silence hitherto must not be regarded as implying any inability on his part to meet and refute the arguments that you have advanced against his Chronological system; for he does not appear to be shaken in the conviction of the correctness of his chronology and expresses the strongest confidence in its intrinsic soundness and reliability enabling it to outlive all the assaults made upon it.—Note 1.

Dr. Cumming, whose opinion all must admit to be of great weight, has stated to the Rev. Mr. Browne that he considered it to be the most complete work of the kind that he had ever seen; and he has also practically evinced his appreciation of it by following it very closely in his chapter on the prophetic dates in his celebrated work "the Great Preparation," in which he acknowledges his obligation to Mr. Shimeall.—Note 2.

Many others have likewise spoken very highly of it, and indeed the events themselves that are at present occurring around us, bear striking testimony to the accuracy of its views, for whereas its principal aim was to show that the Times of the Gentiles close about 1868, it must be confessed that the three years that have passed since the book was written have abounded with events that are in remarkable harmony with such a conclusion.—Note 3.

While Mr. Shimeall remains immovably fixed in his belief that 1868 is the close of the 6000 years, and therefore continues unconvinced and undismayed by the arguments that you brought against that position, yet at the same time he is surprised that you should have brought the batteries of your critical acumen to bear so vigorously against his work, seeing that in our own treatise on Chronology, you only differ from him to the extent of thirteen years in the termination of the 6000 years, which is after all a very trifling variation in so long a period: and in your Exposition of the Apocalypse you place the 1260 years precisely where he does, namely between 533 and 1793, and thus the 1335 years, which all expositors allow to commence with the 1260, must according to your views begin in 533 and end in 1868, as the time of Christ's coming. You must have forgotten that you had thus proved 1268 to be the year of Christ's advent in your work on the apocalypse ten years since.—Note 4.

There are other points of agreement between your published views and those of Mr. Shimeall, such as the slaughter of the witnesses which you both consider to be the destruction of the Testament in the French Revolution from 1793 to 1797; your respective interpretations of the trumpets and vials are also very similar to each other: It is then extraordinary that as your views of prophecy are so much the same as Mr. Shimeall's, that you should have reviewed his book unfavorably, for on this principal if you review your own Exposition which was published ten years since, with equal impartiality, you will in common justice be compelled to speak quite as unfavorably of its author as of Mr. Shimeall. I certainly think it is a case where you have handled the scalpel-knife of criticism with too much severity, and that you have looked at Mr. Shimeall's book too much in the light in which a surgeon regards a subject for dissection, namely with the object of discovering blemishes and finding defects, rather than of

noticing its merits and recognizing its excellencies. Note 5.

(To be continued.)

NOTES TO THE ABOVE.

NOTE 1. Inability to meet the issues raised, will still be regarded as the only reason for failing to show that the criticisms were not just and necessary, so long as no effort is attempted in that direction. And continued silence can only be regarded as an admission of such inability.

NOTE 2. The opinions of Dr. Cumming are of deserved weight on subjects that he has carefully and critically studied; but, unfortunately for this reference, Chronology is not a study to which he claims or gives evidence of having devoted any special attention.

NOTE 3. The writer of the above is well aware, having received it from our own lips, that no issue has been raised in respect to the epoch named, or to the author in person,—it being limited to the accuracy of several of the steps by which the conclusion is reached. Make these accurate, and we care not where they terminate; but erroneous estimates however highly spoken of, or however numerous the eulogists, are none the less a weakness in any claimed mathematical demonstration.

Note 4. It was not any given result, but its accuracy, that was with us a question of interest. To an agreement in result precisely with our own, we should attach no value, if the process by which it was reached were palpably faulty. It was not therefore the fact of a variation, nor its amount, which caused the specification of those errors in its chronological elements, but the existence of errors. We made no issue in respect to the prophetic periods named, and still adhere to all the positions taken in our Exposition of the Apocalypse; which contains nothing involved in this issue, and gives no countenance to the conclusion passed upon it—the position there taken respecting the 1260 days not being fully apprehended by our correspondent, and nothing being there involved in respect to any connection between the terminous *aquo* of that and of any other period.

NOTE 5. A general agreement of interpretation may not be at all incompatible with the existence of special chronological errors. It was not the general harmony of view, nor the book, but the designated errors, that were the subjects of criticism. When these exist and are seen, shall they be corrected? or be regarded as of no account in a claimed mathematical demonstration? are the questions of interest. All these other matters are foreign to the subject and uncalled for. If we were unjust, discourteous, or inaccurate in any of our specifications it would give us pleasure to be so shown, and we should make prompt amends; but an accusation like that in the above comes with an ill grace, in the absence of any evidence substantiating it.

"Let my soul live."—Ps. 119: 175.

When at Bro. H. L. Bradley's, Bristol, Ct., we were privileged to examine an old volume of sermons, preached by Dr. Tho. Manton, who died Oct. 18, 1676. The volume contains one hundred and ninety sermons on the 119th Psalm. His one hundred and eighty-ninth sermon is on the 175th verse. Under his first head, he says:

"David's petition for life; 'Let my soul live.' My soul, that is, myself; the soul is put for the whole man. The contrary, Judges 16: 30. 'Let me die with the Philistines,' (said Samson) Heb. Marg. 'Let my soul die.'"

Although this preacher believed in the immortality of the soul, he declared the truth in the foregoing statements. As soul primarily signifies "the whole man," and when thus used represents a being that is mortal; otherwise, there would be no propriety in the expressions, "Let my soul live," "Let my soul die;" it follows that every part of the being covered by the term soul, when used in this primary sense, must of necessity be mortal, else the statement is not true that it "is put for the whole man."

Crisis.

The error in the logic of the above reasoning consists in not discriminating between the primary meaning of the word "soul," and that which it is "put for." Divines generally would interpret the text referred to, precisely as it is here given; but if asked whether they mean to be understood as saying that "soul primarily means the whole man," not one, well instructed, would respond in the affirmative,—as Mr. Manton also would not. There is no more common figure in use than the synecdoche; by which a part is put for the whole. It would be incongruous to speak of the whole as being put for the whole; and the very form of expression used by Mr. Manton,—one which every intelligent divine would use—is the best possible evidence that he did not regard such to be the primary meaning of the word "soul;" for had he done so, being doubtless well educated, he would not have been guilty of the incongruity of representing the word soul as put for the

person; which dies when the union of the body and soul dissolves. And had he believed that the entire person ceased to be, at death, he could not have believed, as affirmed, in "the soul's immortality." The attempt, therefore, to make that interpretation subserve the idea that a man is not possessed of "spirit, and soul, and body," (1 Th. 5:23,) is not sustained.

The Angels of the Churches.

Bro. Bliss:—Please give your understanding of the angels of the churches in Rev. 2 and 3 chap. Likewise who or what was the angel that refused to be worshipped, Rev. 19:10 and 22:8 and 9? Please give your views plainly, as it is yours we want.

Yours truly, T. H.

By the *aggelos*, angels, or messengers of the churches, we understand the messengers or persons sent by God to preside over them. The Angel of the church in Rev. answers exactly to that officer of the synagogue among the Jews called its messenger or angel, whose business it was to read, pray, and teach in the synagogue. We do not question that those to whom the seven epistles were addressed were men occupying the office of heads, chief ministers, or pastors of the several churches. The term angel simply signifies one sent, a messenger; and in the use of the term alone, there would be nothing to determine whether the one bearing it was of human or celestial origin; for the knowledge of which we are always dependant on the context. In the chapters referred to, the context shows these to be human messengers; and without this supposition the letters addressed to the churches through them would be out of place and inappropriate—some of those letters making personal reference to the pastors addressed.

The other angel referred to is evidently a celestial intelligence—not one of the prophets, but a fellow servant of the prophets and a fellow servant of John—all angels being, not men, but fellow servants of men, in their worship of Jehovah.

"Lord Increase my Faith."

A subscriber writes:—"I saw in your paper of the 22nd ult. an indispensable requisition in order to obtain faith. As I daily feel the need of a deeper work of grace in my heart, if you will be so kind as to inform me in what way I can obtain more faith, you will greatly oblige."

A HOLDEN.

In reply, we know of nothing more efficacious than the diligent and prayerful study of God's word, with a view to learn the precepts and promises of the gospel,—looking to God for His Spirit to enlighten the mind and sanctify the heart, and thus to increase a knowledge of and faith in the Lord Jesus.

CORRECTION.—Lake Village, April 19, 1862.

Dear Bro. Bliss: you mistake in publishing my letter in the Herald of to-day, giving an account of the revival at this place. About 30 have come out on the side of the Lord—most of them being backsliders reclaimed, instead of new cases of conversion. Please correct

I. H. SHIPMAN.

In the letter referred to Bro. Shipman wrote: "About thirty have been reclaimed and converted. I left there on Thursday March 3d., after laboring with them nearly two weeks" &c.

Our omission of the words "reclaimed and," and the change of "them" to "him," affected the sense and meaning of the epistle.

The President has signed the act, referred to in the last Herald, for the abolition of slavery in the District of Columbia. The Capital of our nation is henceforth a free territory.

"Wit versus Logic."

"The Scottish Banner commenting on Dr. Cumming's lectures, amusingly parodies a well-known Scottish song:—

"Saw ye Doctor Cumming, quo she,
Saw ye Doctor Cumming,
He has a bonnet on his head,
An' in't a bee is humming, quo she."

The Methodist.

We fail to see either wit or argument in the above. If there be either it is buried so deeply that we fail to discover it.

Epitaph of Spenser.

The tomb-stone of Edward Spenser, the author of the Fairy Queen, has the following epitaph, in plain prose.

Here lyes (expecting the second
Comminge of our Saviour Christ
Jesus) the body of Edmond Spenser,
The Prince of Poets in his tyme,
Whose divine spirit needs noe
Other witness than the works
Which he left behinde him.
He was born in London in the year 1553,
And died in the year 1598.

Questions about the Tabernacle.

1. What relation did the Law, given by Moses, sustain to the Gospel?

Ans. "The Law was our schoolmaster, to bring us unto Christ, that we might be justified by faith." — Gal. 3:24. "For the Law, having a shadow of good things to come, and not the very image of those things, can never with those sacrifices, which they offer year by year continually, make the comers thereunto perfect." — Heb. 10:1.

2. What were the outward peculiarities of that first covenant?

Ans. "The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat." — Heb. 9:1-5.

3. Of what were those things types or shadows?

Ans. They were a "shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." — Heb. 8:5.

4. When were those things shown to [Moses in the mount?

Ans. "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of Israel He laid not His hand: also they saw God, and did eat and drink. And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." — Ex. 24:9-12. "And Moses was in the mount forty days and forty nights." — *Ib.* v. 18.

5. How large was the tabernacle, and how was it constructed?

Ans. The Tabernacle was about forty-five feet in length, from east to west, fifteen feet wide, and fifteen feet high. It sides, on the north and south, and its west end, were made of boards of shittim-wood—all the boards being of one size, overlaid with gold, and these covered with curtains.

6. Of what size were the boards of the tabernacle, and how were they placed?

Ans. "He made boards for the tabernacle of shittim wood, standing up. The length of a board was ten cubits" [fifteen feet], "and the breadth of a board one cubit and a half" [two and one-fourth feet]. "One board had two tenons, equally distant from one another: thus did he make for all the boards of the tabernacle." — Ex. 36:20-22.

7. How many were there of these boards of the tabernacle, and how were they connected?

Ans. He made "twenty boards for the south side southward: and forty sockets of silver he made under the twenty boards; two sockets under" each "board, for his two tenons. And for the other side of the tabernacle, which is toward the north corner, he made twenty boards, and their forty sockets of silver, and for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof to one ring: thus he did to both of them in both the corners. And there were eight boards, and their sockets were sixteen sockets of silver, under every board two sockets," — making in all fifty-four boards. — Ex. 36:23-30.

8. The boards being thus connected, how were they made firm in their places?

Ans. "He made bars of shittim-wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold." — Ex. 36:31-34.

9. As the boards extended only around the north and south sides, and west end, how was the eastern end of the tabernacle enclosed?

Ans. "He made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needle work, and the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold; but their five sockets were of brass." — Ex. 36:37, 38.

10. What was the covering of the tabernacle?

Ans. The covering of the tabernacle comprised four thicknesses of curtains; the lower one of which

consisted of "ten curtains of fine twined linen, and blue and purple, and scarlet: with cherubims of cunning work made he them. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another." — Ex. 36:8-10.

11. The lower covering being thus two large curtains, each made of five smaller ones, how were they connected so as to form one covering?

Ans. "He made loops of blue on the edge of one curtain from the selvyge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle." — Ex. 36:11-13. This was the lower covering of the entire tabernacle, and, with the exception of the east end, it came down to within eighteen inches of the ground, on the inside of the boards.

12. Of what was the next thickness of curtains, overlaying this?

Ans. "He made curtains of goats'-hair for the tent over the tabernacle: eleven curtains he made them. The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches of brass to couple the tent together, that it might be one." — Ex. 36:14-18.

13. As this goats'-hair covering consisted of eleven curtains, five of them being made into one curtain and six into another, how was Moses commanded to arrange these over the tabernacle?

Ans. He was to "double the sixth curtain in the forefront of the tabernacle. . . . And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth," God said, "shall hang over the back side of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the side of the tabernacle on this side and on that to cover it." — Ex. 26:9-13. This covering of goats'-hair came down outside of the boards, and reached nearly to the ground.

14. What other coverings had the tabernacle over that made of goats'-hair, which was over the one made of fine linen?

Ans. "He made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that." — Ex. 36:19. The color of the badgers' skins is supposed to have been blue.

15. How many apartments did the tabernacle contain, and how were these separated?

Ans. The interior of the tabernacle was divided into two parts; an outer, called the Holy, and an inner, called the Most Holy Place. To separate these, God said to Moses, "Thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon the four pillars of shittim-wood overlaid with gold: their hooks shall be of gold upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy." — Ex. 26:31-33.

16. The boards, curtains, and veil of the tabernacle being all made ready, how long was it after the departure of the children of Israel from Egypt that it was erected?

Ans. "It came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above it, as the Lord commanded Moses," Ex. 40:17-19.

The War.

SURRENDER OF FORT PULASKI.

It will be seen by our dispatches that Fort Pulaski has been obliged to succumb to the firing of the Union batteries—the commander of the garrison having unconditionally surrendered on Friday last. He stated that nothing mortal could withstand the bombardment. And yet Pulaski was one of the strongest fortifications in the United States, and had been especially strengthened in its walls and armament since its occupation by the rebels on the 3d of January, 1861. It cost the government considera-

ble over a million dollars, much of it being laid out since 1856. The Government has now, according to the promise of President Lincoln, repossessed itself of the fort, which will never be suffered to fall into other hands again.

The fall of Pulaski insures that of Savannah. It is fourteen miles below the city by the course of the river, which is broad, and allows the free passage of vessels drawing fourteen feet of water. The most of Com. Du Pont's fleet will at once move up, and, though they will doubtless meet with rebel obstructions, they will surely reduce Fort Jackson, four miles below the city, (it is a strong work), capture or drive away Tatnall's mosquito fleet, and compel the surrender of Savannah. After Savannah comes Charleston—but the capture of Pulaski is glory enough for one day. It is the third of the old forts regained from the rebels.

FORT PILLOW. There are or have been two forts by this name on the Mississippi river. The one of which we formerly had accounts, was only four or five miles above the city of Memphis, and sixty miles below Randolph. But we have recently had mention of a Fort Pillow about eight or ten miles above Memphis. It is situated on the 1st Chickasaw Bluffs, which gradually rise from a low bank to a shelving bluff a hundred and fifty feet high. We presume it is this Fort Pillow that has been approached by Com. Foote, and which he is now engaging.

REBEL GIBRALTAR No. THREE.—Fort Pillow, the third of the series of rebel Gibaltars on the Mississippi is situated on the well known Chickasaw bluffs, which gradually rise from a low bank to a shelving bluff a hundred and fifty feet in height. The position is not unlike that of Columbus on the land side, with the exception that the bluffs are not so steep, and the river makes a more decided curve under the bluffs.

It may be considered properly as a strong position, not, however, very much stronger or much weaker than Columbus or Island No. 10. It is vastly stronger from the land approaches, great care having been taken to guard against an attack from the land.

The fortifications consist, first, of a line of water batteries extending, as at Island No. 10, around the shore at the bend for a mile and a half. These are mounted by about forty heavy guns, only one of which is a ten-inch, similar to the Lady Polk—the rest being rifled sixty-fours and thirty-twos. The upper battery was at last accounts under water.

On the land the rebels have constructed a line of breastworks made to run as at Donelson, so as to occupy the ridges of a series of hills. They have field and siege pieces stationed at the most salient points, amounting to about thirty in all. The camps are situated in the hollows in the rear of the batteries. Capacious magazines have been dug in the sides of the hills, which are stored full of ammunition. The engineers who have constructed these works flatter themselves they are the best and strongest ever built in the time.

No doubt is entertained by Commodore Foote and Gen. Pope that the rebels can easily be shelled out, as the position is such—the principal batteries being near the water, with a steep bluff above—that shells, if they strike on the high bank, will roll down into the batteries and explode there with terrible effect.

Our officers have full plans and entire knowledge of Pillow, and do not seem to regard it as very formidable, or likely long to retard their progress. This problem will be solved in a few days.

Foreign News.

AN ITALIAN CRISIS. The Italian correspondent of the London Times, in detailing the popular commotion excited by Garibaldi's tour in Italy, says:

"I do not think that all this is equivalent to any contemplated design of the withdrawal of the French garrison from Rome or the installment there of the seat of Italian government; but I should not be surprised if the Papal rule were to come to an end, nevertheless, and if a municipal government were established in the Eternal City, under Papal presidency and the French protection. Anyhow, we are most probably on the eve of momentous changes."

THE INSURRECTION IN GREECE. A letter just received in this vicinity, from Greece, dated the 18th ult., contains the following statements concerning the Greek revolution:

"The rebels are holding Nauplia and Palamede. Other Provinces are joining them. I fear Otho will lose his throne this time. The rebels demand a national convention for the election of a successor to the throne. If Otho yields, the first act of the convention will depose him and appoint a successor. England, France and Russia are all desirous to furnish a successor. The Greek nation, however, looks towards Italy, and it may be the Prince Amedeo, second son of the King of Italy, will be the future ruler of Greece."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Little Horn and Wilful King, Man of Sin, Antichrist, Leopard Beast, Two-Horned Beast, and Scarlet-colored Beast, all concentrated in one Person, viz. L. Napoleon III.

Continued from our last.

The first beast, of Rev. 12: 2, that "was like unto a leopard," must have been the Napoleon dynasty; and the head that was "wounded to death" was the first head, or Napoleon I. And the deadly wound was healed in the eighth head, or Napoleon III.; and this is the seventh reigning king of the dynasty, "and goeth into perdition." I think that the leopard beast of chap. 13 and the scarlet colored beast of chap. 17: 3-8 are one and the same beast, and are the Napoleon dynasty, as can be clearly shown. "And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty-two months." This is just three and a half years, the same length of time with the great tribulation, and this is the same period that he opens "his mouth in blaspheming against God, to blaspheme His name and His tabernacle, and them that dwell in heaven," and corresponds with the acts of the "man of sin." "And all that dwell upon the earth shall worship him." This never was done to Popery. The United States never worshipped Popery; neither has India or China, for they are idolaters. It is estimated in "Creeds of the World," the Asiatic religions, 600,000,000, or about 46 per cent.; Pagans, 200,000,000, or about 15 per cent.; Mohammedans, 160,000,000, or about 12 per cent.; Roman Catholics, 170,000,000, or about 50 per cent.; Protestants, 89,000,000, about 25 per cent.; and Greek Catholics, 76,000,000, or about 32 per cent." According to these statistics there are 1,046,000,000 of all other religions aside from the Roman Catholics and Greek Catholics, of which there are only 246,000,000. Has all the world worshipped the beast, if this beast is Popery, or any other power that has not yet arisen? Statistics do not show any such thing. It must be future, reserved for the last development of this terrible antichrist; yea, false Christ, and Man of sin, that exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God" (that the Jews erect unto him in Jerusalem) "shewing himself that he is God," claiming divine honors. The first dynasty that went into the "bottomless pit;" lead others into captivity, and went into captivity; he killed with the sword, and was destroyed by the sword! the dynasty was put down for about 40 years, and then came to life again in the person of Louis Napoleon III., the 8th head of the dynasty: the 10 horns are not yet developed: v. 11. "And I beheld, another beast, coming up out of the earth and he had two horns like a lamb and he spake as a dragon," and he exerciseth all the power of the first beast (i. e. dynasty) before him, and causeth the earth and them that dwell therein to worship the first beast (or dynasty), whose deadly wound was healed." The first beast, whose deadly wound was healed, was the Napoleon dynasty. And he now forms a combination of spiritualism, Atheism, or Catholocism, or all combined, under Napoleon as their leader or head; he being the embodiment of the beast, the other powers being the horns. The horn of spiritualism works the miracles, and the other does the putting to death. The "Image to the beast," was a real literal image, and spiritualism makes the literal image to "both speak and cause that as many as would not worship the image of the beast should be killed. And causeth all, both small and great, rich and poor, free and bond, to receive a mark in their foreheads: And that no man might buy or sell save he that had the mark of the beast, or the number of his name." This development is for the last 31-2 years, the great tribulation. Hear the voice of the Third Angel, as

* If this position be correct upon the leopard beast, Rev. 13: 2, then the "Dragon," which is the Roman Catholic power, will give his "seat" and "power," or strength, which are its forces, "and great authority." Hence, if he takes his seat, he will be a kind of Pope Emperor.

he sounds the last notes of warning to a perishing world. "Saying with a loud voice, if any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;" &c. The 3rd Angel's voice has not yet been heard, the mark is not yet made known. And it is the test of man's salvation, whether he receives the mark or not — if he receives it he is lost forever, the burning lake is his doom; and if he does not receive it when brought to the test, the devil speaks through the image commanding them to be killed, and all the world but a few who God has promised to keep "from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Ch. B 10. And why keep them? Ans. "Because thou hast kept the word of my patience, I also will keep thee!" I ask you, candid reader, if such a time has ever been upon the earth, literally, for it is a literal transaction. No, no, it is yet future. God is just, and will not make man's eternal salvation to depend upon a mark or reception of a mark, that no body knows what it is.

And as the 7 last vials are poured out "upon the men which had the mark of the beast, and upon them which worshipped his image," hence it follows that the pouring out of those vials are not future. And as the epoch of the war with the Lamb is [after the great confederacy which develops the ten horns of the scarlet-colored beast, also the ten horns of the leopard beast, corresponding to the arms or armies of the wilful king, who takes away the daily sacrifice," also to the host that was given him (the little horn) against the daily sacrifice, "yea, after the 31-2 years of tribulation; hence all these horns and beasts that we have been viewing, yea the false Christs, and Antichrists, and man of sin, all figure at one and the same time, during the 7 years covenant, and the last 3-12 years of tribulation. Now, it is possible, that so many powers, holding universal dominion, can exist at one and the same time; which is a fact as we have shown, and will again repeat. The first horn "made war with the saints, and prevailed against them until the Ancient of days came." The horn of Ch. 8: 9. "magnifies himself . . . also stands up against the Prince of princes," Christ. And the wilful king Ch. XI. 36, continues until the resurrection of the dead and Michael stands up. Paul's man of sin is "destroyed by the brightness of his coming." And the "beast" that slays the two "witnesses" continues until the seventh trumpet sounds."

All that dwell upon the earth worship the leopard beast. And all the world bow to the two horned beast, and receive his mark. And the scarlet beast makes war with the Lamb.

These ten different names, or titles, or developments, are all ascribed unto their great head and leader, the generalissimo of the final conflict; yea, during the last 7 years of Gentile rule, or in other words, during the [covenant week that is restored again to the Jews, which fills up the 70 weeks of Daniel, 9:24, and they all centre in one single man, Napoleon III., who leads the battle of the great day of God Almighty, which is the battle of Armageddon.

It will be observable, that the "great red Dragon," of Rev. 12:2, continues the same "great red Dragon" who first sought to slay the man-child, all through the Gentile economy or dispensation; and is finally carried to the judgment by the scarlet-colored beast of Rev. 17. Napoleon III. placed the Pope back to Rome in 1848, and then all the Catholics in France were to help Napoleon to seat himself upon the throne of France. Hence he has kept a standing army there ever since; yea, he has carried the Romish Harlot, defended her, and gave her his strength and protection, because it was to his own interest to do so.

But the sun must be darkened. Jesus "says I am the light of the world: he that followeth me shall not walk in darkness." But the Catholic church says, I am the light, or sun of the world. Jesus is the true light, or sun. They are the false light, or mock sun; but they must be darkened, see Joel 11: 31. "The sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord come." Question: how can the literal moon be turned into blood? This verse is figurative.

There are two darkenings of the sun, one before the great and terrible day of the Lord comes, and Jesus says, Matt. 24: 29, "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light." Mark the difference, Jesus does not say the moon shall be turned into blood, but be darkened, or "shall not give her light." The darkening before is figurative, and the one after the 3 1-2 years of tribulation is literal. The Epoch of the figurative darkening by Joel, is the same Epoch, of the opening of the sixth seal, and corresponds to the 3 1-2 years of great tribulation,

"For the day of his wrath is come; and who shall be able to stand."

We have thus barely sketched the outlines of these great transactions of the last days, yea, of the last covenant week of time. The Bible student who stands unpugged to a theory, and unprejudiced will at once see a consistency in the whole chain of events. I have one manuscript of 26 pages ready for the press, and another nearly ready (when completed, will be three times as large), showing the particulars of these great events. If I have the truth it will soon be manifested in the consummation of this covenant between Napoleon III. and the Jews.

From your bother, in search of truth,

A Bible Reader.

THE SEEN AND THE UNSEEN.

What to that for which we're waiting,
Is this glittering, earthly toy?
Heavenly glory, holy splendor,
Sum of grandure, sum of joy!
Not the gems that Time can tarnish,
Not the hues that dim and die;
Not the glow that cheat the lover,
Shaded with mortality.

Heir of glory,
That shall be for thee and me!

Not the light that leaves us darker,
Not the gleams that come and go;
Not the mirth whose end is madness,
Not the joy whose fruit is woe;
Not the notes that die at sunset,
Not the fashion of a day,
But the everlasting beauty,
And the endless melody:

Heir of glory,
That shall be for thee and me!

City of the pearl-bright portal,
City of the jasper wall,
City of the golden pavement,
Seat of endless festival;
City of Jehovah, Salem!
City of Eternity!

To that bridal-hall of gladness,
From this prison would I flee!

Heir of glory,
That shall be for thee and me!

Ah! with such a strange spell around me,
Fairest of what earth calls fair,
How I need thy fairer image
To undo the syren's snare!
Lest the subtle serpent-tempter
Lure me with his radiant lie;
As if sin were sin no longer,
Life were no more vanity!

Heir of glory,
What is that to thee and me?

Yes, I need thee, heavenly city,
My low spirit to upbear;
Yes, I need thee; earth's enchantments
So beguile me with their glare.
Let me see thee, then these fetters
Break asunder: I am free!
Then this pomp no longer chains me,
Faith hath won the victory.

Heir of glory,
That shall be for thee and me!

Soon, where earthly beauty blinds not,
Nor excess of brilliance palls,
Salem, City of the Holy,
We shall be within thy walls!
There beside yon crystal river,
There, beneath Life's wondrous tree,
There with naught to cloud or sever,
Ever with the Lamb to be!

Heir of glory,
That shall be for thee and me!

The Dying Girl to her Father.

BY THEO. D. C. MILLER.

Father, weep not for thy daughter,
Do not shed the bitter tear,
When you see me calmly sleeping
In my dark and silent bier.

Though fond memories often linger
Round your heart, now sad and sore;
Think of me as joined in heaven
With my mother—gone before.

Rays unfading greet my vision,
As I near that blissful shore;
Angels beckon me to hasten,—
Earthly joys are nearly o'er.

I can see my sainted mother—
Hear her notes of heavenly glee!
Listen, father! catch each whisper!
Soon I'll leave this earth—and thee.

Now my mother's form's receding—
See! she stops and waves her hand,
Pointing to the glories o'er us,
In that happy spirit land.

Father! life is swiftly ebbing—
Drawing to its final close,
And your loved and only Helen,
In the grave will soon repose.

Hark! I hear the angel's voices,
Breathed in tones of tender love;
Listen now, their low sweet chantings
Welcome me to worlds above.

Farewell, all ye mortal visions,
Beauteous nature, fare thee well;
Longer I may not behold thee,
Father, dear! farewell—farewell!

Glen Villa, Oct. 1861.

We would suggest that there is great danger of losing sight of the resurrection and of making death the substitute for it; which we cannot too carefully guard against. En.

From Bro. J. J. Crafts.

Dear Sir: I like the Advent Herald very much, and hope to get some more subscribers for it in this place before long. The signs of the times appear to denote a great crisis in this world's history; and very likely the near advent of the Son of Man. That we may be ready for his appearing, and obtain an entrance into his glorious and eternal kingdom, where there will be no more sickness nor sorrow, no more pain nor death, is the wish and prayer of

Your brother in Christ Jesus.

J. J. CRAFTS.

Cooperstown, April 8th, 1862.

For the Herald.

Woe to the land shadowed with wings.

Isaiah xlviii.

Woe, woe to the land that is shadowed with wings;
Hark! hark! hear the news that the telegraph brings;
The oppressor is frightened, and flying to arms,
The fate of the down-trodden is causing alarm.

The ensign on the mountain has appeared in our sight,
The trumpet has sounded, prepare for the fight;
God has marshalled his armies and entered his rest,
And all his faithful soldiers will by him be blest.

Go, ye swift-winged messengers, God calls you to go;
Although you may be called to see the blood flow,
Your mission it is, by heaven's decree,—
And the act, it is to set the bondman free.

Ye inhabitants now look and behold,
And see what the Lord by his prophets foretold,
That the peeled and down-trodden should have reward,
And soon will become a gift of the Lord.

BRO. BLISS, SIR:—I, an illiterate old man of seventy-six years, and in my second childhood, would try, in as few words as possible, to give my views of the above chapter. The Saviour encourages us to search the Scriptures; and the illiterate but inspired Peter said the Scriptures were of no private interpretation. I think our European commentators stumbled in thinking that our America, away over here in the woods, was not a nation that could attract the eye of the prophet. But to the chapter. First, we will go back to chapter 5, to get the key or rather rather the figure the prophet uses, viz: the vineyard—then go forward to the last three verses of chapter 17, which seem not to belong to the chapter, but seem to be a foreshadow of chapter 18. And how applicable to the present time! But woe to the land. And have we got it, as a nation, at the present time? I think before our national troubles are ended we may answer in the affirmative. Shadowed with wings: North and South America, Atlantic ocean, Pacific ocean, which is beyond the uttermost parts of the earth. Luke xi. 31. See Dr. Clark's commentary—the river of Ethiopia: that sendeth ambassadors by the sea. Go, ye swift messengers, to a people, a nation peeled and down-trodden: no rice trodden into the ground, as Dr. Clark supposes, when trying to engraft it on to Egypt's woes. Verse 3: All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. Ensign on the mountains; prophetic mountains, says Dr. Clark. See kingdoms, republics, states, and cities. Has not Seecessia raised her ensign on the mountains? And has not the North accepted the challenge? And has not the flag mania run almost meteor-like through the land, on houses, on trees, on horses' heads? And has not the world heeded the call, to see and behold the marshalling of this great army.

Verse 4: For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place, viz: vineyard—see chap. 5th. Now what may we infer from the Lord taking his rest? The first we read of his rest was the seventh day after creation. I think he says by Aaron that he was burdened as a cart with sheaves. He says by Malachi, "ye have wearied me saith the Lord." I think the Lord is ever laboring, or striving, by his spirit to make man happy; and this may apply to nations or to individuals. And woe be when he says to us, as to Ephraim, "Ephraim is joined to his idols, let him alone." And does he not say to Seecessia she is joined to her idol, slavery? Will enter my rest and let her alone; does it not appear that he has withdrawn his spirit? It is but a very few years since the South universally acknowledged slavery to be wrong, but would do the best they could with it; but now they charge it home upon the Lord, that he made or purposed it, and now every minister upholds it,—and some of them have placed themselves as generals in the army, to shoot his brother man if he refuses to uphold him in his sin against God and man. And how can it be possible but that God has withdrawn his spirit?

Verse 4: He shall both cut off the sprig with pruning-hooks, and take away and cut down the branches. Sprigs—soldiers cut down in the war. Branches—officers and leaders.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 26, 1862.

John Beckwin's Dream.

Rough John Beckwin, a Mississippi ferryman, tied his boat to a post, and plodded, wet and weary, to his little house. Having thrown himself, with an oath, into a chair, he lighted his pipe and puffed the smoke up the chimney, while he dried his feet at the fire.

Presently his little daughter came in, leading her younger brother, and walking to her mother, said, with a grieved expression, "Mother, little Bub swore; little Bub can't have any wings when he dies, to fly up to the good place. Poor little Bub!" and the little girl began to cry. But the boy looked up to his mother's face, and said, "But father swore too. Can't he have any wings when he dies?"

The mother did not answer, for she feared the stern man who sat smoking his pipe by the fire.

But the iron had entered John Beckwin's soul. That night he dreamed; and, as he stood before his cottage, looking at the stars and the moon, there was a sound of a trumpet above, that made the world tremble, an exceeding glory in the sky, and from the midst of the glory a voice calling to the judgment. And immediately the air was full of white souls, whose eyes turned upward with a steady gaze, while their hands were clasped over their breasts. And the voice called again, "Come, ye blessed." Then to the white souls were given wings, full of stars, and shining like silver, which flashed back the glory from above, as they calmly floated upward. While he stood wondering and terrified, he heard a sharp cry of pain at his side. There stood a little boy, with ragged and soil-stained coat, and hands stretched piteously up toward the flying host. "O, my father!" exclaimed he, "why did you teach me to do wrong? The dear Lord just now beckoned me to come, but I had no wings and no cloak of silver; and he looked grieved at me, and turned away. O, father! why did you teach me to do wrong?"

There was a sound as of thunder—a crash of the universe—and the old man found himself in a long train of souls, with heads bowed, and tears running from their eyes, walking down a black, iron-arched way, where he could only look before him, and see beyond the great train of weeping ones an open gate, from which came fire. But he heeded them not, for behind him he heard the patter of little feet, and ever and anon, amid sobs and moans, the voice of a child, "O, father! why did you teach me to do wrong?"

John Beckwin awoke, and heard his little boy quietly breathing in the cot beside him. He never swore again.

"A Religion of the Five Fingers."

"What did the German sceptic mean when he said, 'I demand a religion of the five fingers?'" asked Henry.

"He meant that he could not accept a religion which he could not see the reason of as plainly as he could see his hand. Do you see why such a religion could not be from God?"

After a little thinking, Henry said, "We cannot expect to see the reason of all God tells us about himself. He would not be

God if we could fully comprehend him."

"The sceptic," I said, "would be puzzled as he studied the very hand so plainly before him; how then could he comprehend God, whose wisdom and power created it? If we understand not the works he places before us, how can we expect to understand his character, thoughts, and purposes?"

"It is like trying to get a gallon into a pint to try to get God's thoughts into our minds, only more absurd," said Henry.

"Think what the German infidel might have learned of God by studying his hand," I said. "The wisdom of God, even in his hand, is far beyond his comprehension. We cannot explain how our will acts upon the muscles to move our hands, or how they grow, tiny particles being added to tiny particles. And then God's love for man, and care for his comfort, in giving him the most useful hand possible. He has given joints to our fingers, that they may bend; nails to their tips, to protect them, and that we may pick up small things. For this reason also the fingers are of unequal length, yet the muscles are so made that when they are bent they are of equal length. Most of the muscles that move the hand are placed in the arm, connecting with the hand by cords, so that we have a small nimble hand, and yet it is very strong. When our nails get broken, unlike the rest of the body, they grow again; and they are broken without pain. Then look again at the joints. Unlike those we make, while they play easily, they will support themselves at any angle as we bend them."

"A religion of the five fingers!" if the sceptic had studied his hand, he would have seen proof of God's loving, wonderful work, and that in his works as in his word he is past finding out. We do not refuse to use our hands because we do not understand them; why should we refuse the religion of the Bible because it tells us some things beyond our comprehension? We reverence God the more, because his workings in our hands are too wonderful for us fully to trace; let us also reverence him the more because he is so great that we cannot comprehend the fulness of his thoughts. Is it not wonderful that such a God should stop to teach me the way of life, and even to die for me? And shall we proudly demand, before we will be saved, that he make us equal to himself, that we may know all his ways?"—[American Messenger.

Thy Mother.

Young man, thy mother is thy best earthly friend. The world may forget you—thy mother never; the world may wilfully do you many wrongs—thy mother never; the world may persecute while living, and when dead plant the ivy and night-shade of slander upon your grassless grave—but thy mother will love and cherish you while living, and, if she survive you, will weep for you when dead such tears as none but a mother knows how to weep. Love thy mother.

CHILDREN A MOTIVE.—A house full of children compose as powerful a group of motives as ever moved a heart or hand, and the secret of many a struggle and triumph in the world's battle may be found throned in its mother's lap at home, or done up in a little bundle of white flannel. A nation's hope, before now, has been found in a basket of bulrushes. Get ready to be afraid of the man that children are afraid of; and be sure that he who hates them is not himself worth loving.

* It is a pity that so much that has no scriptural foundation should have become mixed up with our juvenile teachings. The Bible says nothing of wings the dead. Ed.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Sampel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, .	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryan, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	3.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C.W.	5.00
H. B. Eaton, M.D., Rockport, Me.	5.00
Edward Matthews, Middlebury, O.	1.00
Mrs. F. Beckwith, " "	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

APPOINTMENTS.

The annual meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock P. M., to continue over the Sabbath. To all we say, Come and help build the wall, though it be in troublous times.

H. G. McCULLOCH,
Sec. of Conference.

NOTICE.—The "VOICE OF THE PROPHETS," No. 2, will not be published till some time in May, on my return from Canada West.

J. V. HIMES.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Edmund Rowell, 1106; Daniel Prescott, 1106; Prescott Dickinson, 1101; Moses Perkins, 1153—the other was received March 3d, see Herald of March 8th; James Linn, 1123; Dr. M. P. Wallace, 1114; Mrs. Laura Perkins, 1093; James Wiseman, 1131; William Kitson, 1133; Anna Loder, 1085; Mrs. Jane Field, 1106—\$1 each.

Benjamin F. Thomas, 1140; A. J. Blackman, 1114—\$2 each.

Zadok Rowell, 1127, and book—\$3.

H. P. Buttrick. We cannot send you "Grace and Glory," but can send "Sin our Enemy." What do?

Adam Euler. We judged you designed your dollar as a donation, and have so entered it. Did you design it as annual?

Edmund Rowell. Shall we not enter yours as annual? C. Cunningham. We received and put to your credit, to No. 1114, \$1, on the 7th inst. We do not find the localities referred to.

Joseph Barker, \$5. This makes \$7.90 subject to your order—the tracts sent amounting to \$2.10. Have entered those names, and sent the Herald to them; but have credited them nothing, as you did not name the amount.

A. Bixbee. You do not say where your Herald has previously gone. Please inform us; as otherwise it will be going to two places.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APR. 8, 1862.

DONATIONS RECEIVED SINCE NOV. 1st—\$400 Needed January 1.

Amount of previous payments	305.70
Adam Euler, Cedar Valley, Ct.	\$1.00
Edmund Rowell, Kensington, N. H.	1.00

Total received since Nov. 1. \$307.70

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause"	\$10.00
By the same, 2d payment	10.00
" " 3d "	10.00
" " 4th "	10.00

May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa.	James S. Brandeburg
Baseco, Hancock County, Illinois.	Wm. S. Moore
Chazy, Clinton Co., N. Y.	O. P. Dow
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace
Cordova, Rock Island Co., Ill.	O. N. Whitford
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	Charles E. Needham
Dunham, C. E.	D. W. Sornberger
Durham, C. E.	J. M. Orrock
Derby Line, Vt.	S. Foster
Eddington, Me.	Thomas Smith
Fairhaven, Vt.	Robbins Miller
Homer, N. Y.	J. L. Clapp
Haverhill, Mass.	Lendal Brown
Lockport, N. Y.	R. W. Beck
Johnson's Creek, N. Y.	Hiram Russell
Kincardine, C. W.	Joseph Barker
Loudon Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
Newburyport, Mass.	John L. Pearson
New York City	J. B. Huse, No. 6 Horatio st
Philadelphia, Pa.	J. Litch, No. 27 North 4th
Portland, Me.	Alexander Edmund
Providence, R. I.	Anthony Pearce
Princess Anne, Md.	John V. Pinto
Rochester, N. Y.	D. Boddy
Richmond, Me.	I. C. Wellcome
Salem, Mass.	Chas. H. Berry
Springwater, N. Y.	S. H. Withington
Shabbonas Grove, De Kalb county, Ill.	N. W. Spencer
Somonauk, De Kalb Co., Ill.	Wells A. Fay
St. Albans, Hancock Co., Ill.	Elder Larkin Scott
Stanbridge, C. E.	John Gilbreth
Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Sheffield, C. E.	R. Hutchinson, M. D
Waterbury, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

REMOVAL.—The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

SICKNESS.—Sickness should teach us what a vain thing the world is; what a vile thing sin is; what a poor thing man is; and what a precious thing an interest in Christ is. — Mrs. Savage.

RECEIPTS.

UP TO TUESDAY, APR. 8.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

A. Fullen, 1083; Mrs. E. Weaver, 1114; Thos. G. Stetson, 1108; L. S. Phares, 1114; Guy Loomis, 1101; Mrs. Annarella Collins 1115; M. A. Graham, sent book the 12th; L. Conkey, 1112; Mrs. E. A. Perkins, 1101—each \$1.00.
L. A. Crowingshield, 1127; J. J. Crafts, 1136; J. J. Teetzell, 1129; John Johnson, 1136; A. Miller, 1132; A. Banning, 1109; Mrs. Lucia Robinson, 1101—each 2.00

MILLENNIUM

VOLUME XXIII. NO. 18.

A Warning Slighted.

In the year 1814, the late Mr. and Mrs. Foster were acquainted with three sisters, residing in London, two of whom were serious, retiring women, and the third gay and volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her the more easily to take offense at any remarks made upon it; she hated the piety of her sisters, and opposed it in many spiteful, petty ways, though they endeavored to render the differences of their opinions as little disagreeable as possible. One night, toward the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was remarkable different from her usual manner. Instead of her usual incessant chatter about every person she had met, everything they wore, and said, and did, she sat silent, sullen, and absorbed. The gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed determination to pursue her own will, though it would lead her into trouble, rather than pursue the course she knew to be right, that would induce her to submit to the control of another. As she ate nothing, one of her sisters asked her if she was unwell. No. What was the matter? Nothing. Had nothing distressed her? She had no idea of people's prying into what did not concern them.

The whole of the morning she spent in her own room, and at dinner the same scene as in the morning occurred. She ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy, that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one who expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state of mind as on the preceding day. Her sisters again renewed their inquiries. She said, I am well, and nothing pains me. Then you have something on your mind; why will you not tell us? Do we not love you? Have we not the same earthly interest as you? and can we seek any good but yours in our anxious wish to share your sorrow? Oh, you have superstitions enough of your own without mine being added; I shall not tell you what ails me, so have no occasion to rack your curiosity. I dare say you will think it some spiritual triumph, but I laugh at such things. I am not quite old enough yet to become the victim of dreams and visions. We do not believe in dreams and visions, Anna, was the reply. No, and I do not intend you shall. The sisters looked at each other, and remained silent.

The second day passed as the first. Anna was gloomy and moody, and her sisters from pity and anxiety, were unhappy. The third morning she again entered on the day as one who loathed the light, who has no object in living, and to whom the lapse of time, in the prospect of futurity, brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, Anna, what was your dream? Ha! what was it? You would give the world to know, but I shall not tell you. I thought you did not believe in dreams. Neither

do in general. We know them to be the offspring of a disordered stomach, confused images and fancies, when reason is dormant, and the memory of them passes away as soon as we engage in our daily avocations; yet there is no doubt some dreams are no more sent in vain than any other affliction or warning. There is a verse in scripture which mentions God as speaking "in the vision of the night, when deep sleep falleth upon man." She laughed again. You have a verse for everything that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two. Anna, we beseech you to tell us. If you really have a dream from heaven, you surely would not wish to forget it; and if not we will help you laugh it off. Well if I must tell, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effect of the ball, but that I never saw anything anywhere the least like it.

"I thought I was in the wide street of a great city. Many people were walking there beside myself, but there was something in the air which immediately struck me. They seemed thoughtful and cheerful, neither occupied with business nor with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace and such purity as never was stamped on mortal brow. The light of the city was all strange. It was not the sun, for there was nothing to dazzle. It was not the moon, for all was clear as day. It seemed an atmosphere of light, calm, lovely and changeless. The buildings seemed all palaces, but not like palaces of earth. The pavements were all alike of gold, bright and shining, as clear as glass. The large and glittering windows seemed like divided rainbows, and were made to transmit none but the rays of gladness. It was indeed a place to which Hope may bend, and wherein Charity might dwell. I could not help exclaiming, as I passed along, Truly these are the habitations of righteousness and truth. All was beauty, bright and perfect. I could not tell what was wanting to make me wish for an eternity in such a place; and yet its very purity oppressed me. I saw nothing congenial, though looks of kindness met me in every face of the happy throng. I felt nothing responsive. I returned in silence their friendly greeting, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason. At length I saw them approach a building much larger and finer than all the rest. I saw them ascend its massive steps, and enter beneath its ample porch, but I felt no desire to go with them, further than to the steps. I approached from curiosity. I saw persons enter who were dressed in every variety of costume of the nations, but they disappeared in the porch, then crossed the hall in white. O that I could describe that hall to you! It was not marble—it was not crystal—it was not gold, but light, pure light, consolidated into form. It was the moon, without its coolness, it was the sun, without its dazzling ray; and within was the staircase mounting upward, all of light; and I saw it touched by the snowy feet and white and spotless garments of those who ascended. It was indeed passing fair; but it made me shudder, and I turned away. As I turned, I saw one on the

lowest step looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say. He asked me in a voice like liquid music, Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness? I stood in silence. He pressed me to enter, but I neither answered nor moved. Suddenly he disappeared, and another took his place with the same look and manner. I wished to avoid him, but I seemed riveted to the spot. Art thou come so far, he said, and wilt thou lose thy labor? Put off thine own garments, and take the white livery here. He continued to press me till I got weary and angry, and said, I will not enter; I do not like your livery, and I am oppressed by your whiteness. He sighed, and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the stairs which led to their mysterious change, but I rejected them, and stood melancholy and distressed. At length one bright young messenger came up to me and entreated me to enter, with a voice and manner that I could not resist. Do not turn away, he said; where canst thou go? Do not linger, for why shouldst thou weary thyself for naught? Enter now, and taste of happiness. Do not all tribes and colors enter into the hall? Are they not clothed, and washed and comforted? He gave me his hand, and I entered along with him. Here I was sprinkled with pure water, and a garment of pure white was put upon me, and I know not how I mounted the white staircase with my happy guide. O what a light burst upon me when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires? Where are the glittering stars that are like the bright radiance in which I stood? Where are the forms, or the looks of love that breathed in the innumerable company before me? I sank down overpowered and wretched. I crept into a corner and tried to hide myself, for I felt that I had nothing in unison with the blessed creatures of such a place. They were moving to the harmany of sounds that never fell on mortal ear. My guide joined in raptures and I was left alone. I saw the tall forms all fair and brilliant, in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each. At length I saw one taller than the rest, one every way more fair, more awful — surpassing thought! and to Him every eye was turned, and in His face every face was brightened. The songs and the praises were to His honor, and all seemed to drink from him their life and joy. As I gazed in speechless and trembling amazement, one who saw me, left the company, and came where I stood. Why, he asked, art thou silent? Come quickly, and unite in the praises. I felt a sudden anger in my heart, and I answered with sharpness, I will not join in your song, for I know not the strain. He sighed, and with a look of surprising, humiliating pity, returned to his place.

About a minute after, another came, and addressed me as he had done : and, with the same temper, I answered him in the same words. He seemed as if he could have resigned his own dazzling glory to have changed me. If Heaven

BY MARTIN F. TUPPER.

Another year ? another year !
Who dare depend on other years ?
The judgment of this world is near,
And all its children faint for fears ;
Famine, pestilence, and war,
Mixed with praises, prayers, and tears —
Civil strife and social jar,
Spurred by pen and stirred by sword,
Herald him who comes from far
In Elijah's fiery car,
Our own returning Lord !

Look around, — the nations quail !
All elements of ill
Crowd like locusts on the gale,
And the dark horizon fill ;
Woe to earth, and all her seed !
Woe, they run to ruin still, —
He that runneth well may read
Texts of truth the times afford,
How in earth's extremest need,
Cometh, cometh soon indeed,
Our own redeeming Lord !

Lo ! the marvels passing strange
Every teeming hour brings
Daily turns, with sudden change,
The kaleidoscope of things ;
But the Ruler, just and wise,
Orders all, as King of kings.
Hark ! His thunders shake the skies !
Lo ! His vials are outpoured !
Earth in bitter travail lies,
And creation groans and cries
For our expected Lord !

Stand in courage, stand in faith !
Tremble not as others may ;
He that conquers hell and death
Is the friend of those who pray ;
And in this world's destined we,
He will save his own away
From the trials furnace glow,—
Till the harvest all is stored,
Rescued from each earthly foe,
And the terrible ones below,
By our avenging Lord !
Yea, come quickly ! Saviour, come !
Take us to thy glorious rest ;
All thy children yearn for home,
Home, the haven of thy breast !
Help, with instant, gracious aid !
That, in just assurance blest,
We may watch — nor feel afraid —
Every warning in thy word,
Signs and tokens, all arrayed
In proof of that for which we prayed,
The coming of the Lord !

knows anguish, he seemed to feel it; but he left me and returned. What could it be that put such temper into my heart? At length the Lord of the glorious company of the living forms of light and beauty saw me, and came where I stood. I felt my blood curdle, and the flesh upon me tremble, and my heart grew hardened; my voice was bold. He spake, and deep-toned music seemed to drop from his lips. Why sittest thou so still when all around thee are glad? Come join in the song, for I have triumphed! Come, join in the song, for now my people reign! Love ineffable, unutterable, beamed upon us as though it would have melted a heart of stone, but I melted not. I gazed an instant, and then said, I will not join the song, for I know not the strain. Creation would have fled at the change in his countenance! His glance was lightning, and his voice was thunder! He said, Then what doest thou here? The floor beneath me opened—the earth quaked, and I sunk into tormenting flame. With fright I awoke.”

There was silence for a time, for the sisters were struck with awe. They considered the dream, the impressions it had made. Anna said they, we cannot wish you to forget this dream; we surely believe it is from God. Your description of the holy city is much the same as we find in the Bible. The city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there and the Lamb is the light thereof. All who enter there must put off their garments, that is, their own righteousness, and must be clothed with linen, clean and white, even in the righteousness of the saints, and “their righteousness is of me, saith the Lord.” Those that walk in the heavenly temple are “those that have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb.” Wisdom daily waits on the steps to call the sons of men into that temple, and the people of God try to persuade their followers to tread in their steps. O, dear sisters, you know something of the way; do listen to the faithful warning. Join us, and walk in the path that leads to heaven.

Anna's brow was darkened, and she answered, I will do as I please; I do not intend you to preach to me. She continued in this state till the end of the week, and was found in her room a corpse! No one knew the cause of her death. She died without disease, and without change.—*Christian Intelligencer.*

Old as the Patriarchs.

The longevity of the Patriarchs appears to modern critics “at variance with all the laws of human and animal organism,” and therefore “as contrary to common sense as the notion of there being any real chronology in astronomical cycles of hundreds of thousands of years.” Men, we are told, cannot ever have lived more than 150, or, at the most, 200 years; and a document which assigns them lives of 300, 400, 800, and even 900 years, must be unhistorical, and is either, in respect of its numbers, worthless, or to be explained in some not very obvious way. This argument is supposed to be drawn from physiology, another of the “infallible sciences,” which are held to lay down laws, not only for our practical guidance at the present day, but for our intellectual belief as to the occurrences of all past ages. In truth, however, the science of physiology has not spoken on the point before us. Its problem has been, not what length of time it is possible for man ever to have lived, but how long it is possible for him now to live, under the present circumstances of the earth, and in the present known condition of human bodies. And even this question it can only answer empirically. It finds the body to be a machine which wears out by use; but it fails to discover any definite rate at which the process of wearing out must proceed. In this difficulty, comparative physiology does not help it, for the law of longevity in the brute creation is capricious in the extreme. All the proposed standards of measurement—the period of gestation, the time occupied in growth, the size of the full-grown body—when applied to species severally, fail in certain instances. Physiology then can only say: These human bodies are mortal; death is inevitable;

and so far as modern testimony goes, men do not seem now able to resist the tendency to decay beyond the term of 150, or at the utmost 200 years. But the possible duration of life, when the species was but recently created, and had its vigor unimpaired by the taint of hereditary disease, is beyond the cognizance of physiological science, which, by the mouth of its most celebrated professors, declines to pronounce a positive judgment. The great Haller, when led to speak on the subject, declared the problem one which could not be solved, on account of the absence of sufficient data, while Buffon accepted the Scriptural account, and thought he could see physical reasons why life should in early ages have been so greatly extended.

It cannot, therefore, be said with truth that the longevity of the Patriarchs is “at variance with all”—or indeed with any—“of the laws of human and animal organism.” We do not know on what longevity depends; we could not possibly tell *a priori* whether man, or any other animal, would live one, ten, twenty, fifty, a hundred or a thousand years. The whole question is one of fact, and so of evidence. Men now do not, except in very rare instances, exceed 100 years. Was this always so, or was it once different? The Bible answers this question for us very clearly and decidedly, showing us that human life gradually declined, beginning with a term little short of a millenium, and by degrees contracting, till in Moses' time it had reached (apparently) its present limits—the days of man's age having become then “three-score years and ten,” and only a few, “by reason of strength,” reaching to four-score years. Does other historical testimony really run counter to this, and render it even hard to believe? or is it not the fact that all the evidence we have is in accordance with the Scriptural narrative, and strongly confirmatory of the statement that in the early ages human life was prolonged very much beyond its present term?

In the Hindoo accounts there are four ages of the world. In the first, man was free from diseases, and attained to the age of 400 years; in the second, the term of life was reduced to 300 years; in the third, it became 200; and, in the fourth, 100. The Babylonian traditions gave to their early monarchs reigns of between two and three thousand years. The Greeks told of a time when men were children till they reached a hundred. Pliny mentions a number of authors, according to whom men had lived 300, 500, 600, and 800 years. Josephus relates that the Egyptian, Pœnician, Babylonian, and Grecian historians united in declaring that there had been cases of persons living 1000 years? It seems to be quite certain that a very wide spread tradition existed in the ancient world, to the effect that the term of human life had been greatly abbreviated since man's first appearance upon earth.—*Aids to Faith.*

Swept Away.

A house was situated in a beautiful intervalle, through which ran what was, in summer, a gentle stream. In the spring, when the snows melted on the neighboring mountains, where the stream took its rise, it became a foaming torrent, and sometimes overflowed the flats on which stood the house above mentioned.

To guard against this a dyke was built across the head of the vale, where the stream entered it. A good deal of labor was spent on the construction of the dyke, and the owner of the house felt no inconsiderable pride in view of his work, and his prospects of future safety. The spring freshets were over, and the dyke remained firm, but in harvest time, a heavy rain fell, and suddenly raised the stream so high that it swept away the dyke and flooded the valley, and swept out a portion of the foundation of the house so that it was in danger of falling.

The devices of man cannot stand against the power of God's works: how will they stand when he puts on the garments of vengeance and sets his throne of judgment! Men build many dykes, construct many devices which they hope will save them from the wrath of God. But all their devices will be swept away. There is one instrument of safety—The cross.

The Ten Kingdoms.

It is certain that the ten toes of the image denotes the ten kingdoms that were to arise out of the Roman empire; and it is also certain that this division was not fully accomplished till the year A. D. 484. Hence the setting up of God's everlasting kingdom is an event to take place this side of that year. Now will those who object to our views of the kingdom, show us any kingdom of God that has been set up since the ten kingdoms arose out of the Roman empire? They cannot do it; and, therefore, if those kingdoms have passed away the word of God has failed. We leave them to get out of this dilemma—a dilemma into which we do not choose to run—as best they can, while we proceed to show that the ten kingdoms do still exist, and will still exist till the coming of the Son of man—till the stone cut out of the mountain without hands shall smite the image upon the feet and dash it to atoms.

Not only are we told that there should be ten toes on the image, and ten horns on the Roman beast, but the existence of those horns, for no small length of time, is plainly predicted. The setting up of God's kingdom is the destruction of all these powers; therefore we cannot look for the setting up of that kingdom in any period during which these powers or horns are predicted to exist. We turn then to Dan. vii, and learn that among these horns there was to come a little horn which should grow up to be stouter than his fellows. To this horn is given dominion for 1260 years. The indubitable testimony of history is, that this horn was fully established in 538, and bore sway till 1798. Then we look this side of that date for the destruction of the beast with this and the other horns.

Two things, then, are declared in these prophecies. 1. That the ten kingdoms that sprung from the Roman empire were to remain till this side of 1798. 2. That in the days of these kings the God of heaven should set up a kingdom. Now we ask, If the ten horns were in existence in 1798, as they must have been to meet the prophecy, are they not in existence now? Every one must answer, Yes; for there has been no material revolution in the kingdoms of Europe since that time.

On the subject of the ten horns, Scott remarks: “It is certain that the Roman empire was divided into ten kingdoms: and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire!”

Nelson, in his treatise on Infidelity, takes notice of the objection under consideration, as follows: “Some have asked how it could be said that ten kingdoms have existed, to represent ten horns, in a part of the earth once under the dominion of Rome, when so many changes have been constantly going on in Europe, and when so many of them have been at times, as it were, consolidated into one. We might reply at any time to such an inquiry, very fairly, that the ten horns have been there; that making a kingdom tributary does not take away its existence. If there should have been, at times, eleven, twelve, or more horns there, for half a century or longer, this does not make it untrue that ten were there. Such inquiries as have been made, and such objections as have been urged, seem to many unworthy of an answer: but if puerile cavil should appear weighty and important in the view of the unthinking, or the uninformed, for his sake it needs an answer. Let us then pass briefly through an illustration which may aid us in understanding each other.

“Suppose some feeble people should be suffering for the almost constant invasion of numerous and ferocious enemies. Suppose a powerful and benevolent prince sends them word that he will for a number of years—say thirty—maintain for their safety along their frontier ten garrisons, each to contain one hundred well-armed men. Or suppose he is actuated by different designs and moved by other motives; no matter how this is, so that his word is out for the support of a given number of fortifications containing a thousand soldiers. Suppose the forts are built and remain a few years, when two of them are burned to the ground and re-built without

delay; has there been any violation of the sovereign's word? No, there was no material interruption in the continuance of the walls of strength; furthermore, the troops the most important part of the safeguard, are still there. Again, suppose the monarch sends and has two posts of strength demolished, but adjoining the spot where these stood, and immediately, he has other two buildings erected, more spacious and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally, suppose that, in addition to the ten garrisons, it could be shown that for several months during the thirty years, one more has been maintained there; that for one or two years out of the thirty, there has been there eleven instead of ten fortifications; shall we call it a defeat or a failure in the original undertaking? Or shall any seeming interruption, such as has been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

“So it is, and so it has been respecting the ten horns which were to represent the kingdoms of Europe, once under the Roman sceptre. They have been there for 1260 years. If several have had their names changed, according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while others were forming their in room, the ten horns were still there. If during a few years out of a thousand, there were more than ten—if some temporary power reared its head, seeming to claim a place with the rest, and soon disappeared, it has not caused the beast to have less than ten horns.”

In addition to the foregoing, which is certainly sufficient to clear the subject of all difficulty, it would be no hard matter to trace the principal nations of Europe at the present day, back to the principal tribes which formed its first divisions out of the Roman empire. The ten horns are usually enumerated as follows: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli and Rugii, or Thuringi. 9. The Anglo-Saxons. 10. The Lombards.

The Lombards settled in Lombardy, now a part of Italy; the Anglo-Saxons in England, from whom that nation has come; the Franks in France, in whom that country finds its name, and the French their origin; the Visigoths in Spain; the Suevi in Portugal; the Huns in Hungary, now a part of Austria, &c.

We cannot include Turkey and Russia in the kingdom answering to the ten horns of the third beast, and consequently are no part of the territory out of which the horns of the fourth beast should arise. Neither can we include Norway and Sweden, for the fourth beast did not extend his jurisdiction over those countries. In the remaining portion of Europe the student of prophecy sees what he finds no difficulty in recognizing as the ten horns of the beast, and still waits for the fulfillment of the promise, that in the days of these kings the God of heaven shall set up a kingdom.

U. S.
—Review and Herald.

The Rest which remaineth for the People of God.

BY THE REV. E. HOARE, M.A.,

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“There remaineth therefore a rest to the people of God.” Hebrews 4. 9.

(Continued from our last.)

2 The rest of departed believers in the presence of the Lord.

The well-known words in Rev. 14: 13 will supply us with ample warrant for this application of the passage: “I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, thus saith the Spirit, that they may rest from their labors; and their works do follow them.” The passage appears to stand in the order of the prophecy at the commencement of the fiery trial of the latter days, the harvest and the vintage being the next consecutive events. To this the words “from henceforth” probably refer. Death

is not always to be counted as a blessing; but the last tribulation is to be of so severe a character, that it is a blessed privilege even to die, that so we may escape the trouble when the vials of wrath are poured out upon the world. At the same time the words supply us with the clearest information as to the state of those who die in Christ. The word "henceforth" may refer to the particular period of the great tribulation; but the latter portion of the verse contains a general statement, so that in all ages and under all circumstances, those that die in Him "rest from their labors."

If we turn to the fourth and fifth chapters of the Book of Revelation, we shall gain some insight into this blessed repose. We have there the description of the twenty-four elders and the four living ones (in our beautiful version most unhappily rendered "beasts"), who were "in the midst of the throne, and round about the throne of God." Now, whatever be our opinion of the different classes symbolized by the elders and the living ones, it is perfectly plain from chap. v. 9, that they represent together the family in heaven, the multitude of God's elect, who are already gathered in to their rest; for when they all united in leading heaven's mighty chorus, they sang a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." They had, therefore, in former days, been scattered amongst men, they had been called out by grace, and had been made God's children through the power of the Lord's atonement.

Now mark how this rest is the further progress of the germ which we discovered in the living believer. It is enjoyed exclusively by the same persons. There is no new class introduced. The redeemed rest on earth, and the redeemed rest in heaven. It proceeds also from the same source,—the atonement made for us by the blood of the Lamb. There is no change in its character. It depended upon atonement on earth, and depends on atonement even in heaven. The believer upon earth rests, because in Christ "we have redemption through his blood, the forgiveness of sins." The believer in heaven rests, because he can go to the same Saviour and say, "Thou hast redeemed us to God by thy blood." In this respect there is a marked difference between the angels' rest and theirs. In verses 11, 12, we read how the angels take up the hymn; and they, too, admire redeeming love, but they do not rest in it. They adore, but they do not appropriate. They say, "Worthy is the Lamb that was slain;" but the saints say, "Thou hast redeemed us." They found their joy even in heaven in the appropriation of the atoning work of Christ Jesus.

But although this heavenly rest is of the same character, how infinitely does it excel it!

The believer upon earth is surrounded by the trials of his outward situation. He is placed in a world whose whole course is opposed to rest. He is kept at peace in spite of outward circumstances. The outward world has no tendency to produce rest, but every tendency to destroy it, and would effectually do so if it were not overpowered by Divine grace. Its cares, its successes, its pleasures, its sorrows, and, above all, its sins, combine in forming one mighty force for the complete overthrow of the believer's rest; and it is only by looking right away to the Saviour himself that his soul is kept unmoved. If, like Peter, he looks at the storm, he sinks; it is only when he looks away from the storm to Christ Jesus that he walks upon the water and is secure.

But now mark the contrast. Let him once pass the barrier line, and be numbered amongst the spirits of the just made perfect, and he takes his place in the very midst of the throne of God. Before him lies the sea of glass, clear as crystal, the peaceful emblem of the serenity of heaven; above him is the rainbow like unto an emerald, reminding him still of the unchanging covenant; around him stand the whole multitude of angels, the number of whom is ten thousand times ten thousand, and thousands of thousands, with no desire but to spend their angelic strength in the

entire performance of the Father's will; while, in the midst of all, and above all, the one centre from which all power radiates, and the one point to which all thoughts are turned, is the throne of God and of the Lamb. And those blessed saints are in the midst of it. There they are with the Lord himself, and the banner over them is Love.

But man's heart is so corrupt, that no outward circumstance can cure it. Sin is from within, not from without. And so closely does this infection of nature cleave now to those that are regenerate, that if we were placed even there as we now are, we should find our hearts perpetually wandering, and be compelled to maintain an unceasing struggle in order that that throne might never be dishonoured by our sin. There could be rest even amongst the living ones, if indwelling sin were still to retain its power. It would be better to be surrounded by sin, if ourselves sinless, than to be even there with indwelling sin tainting the soul. But they have neither sin without nor sin within. If they had, they could never rest from their labours; for what believer can rest when there is any remnant of indwelling defilement in his soul? If they had any sin remaining, they would not answer to the apostolic description,—“the spirits of the just made perfect.” (Heb. 12.23.)

We are to regard them, therefore, as perfect before God. They dwell in the Lord's presence, and they are changed into the Lord's likeness, and so they rest. Who, then, that loves them, would ever wish to rob them of their joy? There may possibly be mourners here, dear brethren, whose hearts have bled with the bitter pang of separation, and who are now bowed down by the heavy sense of life's loneliness: the father, the mother, the wife, the husband, or the only child, is gone. But sorrow not! As the people of God, they have entered into rest. There they are, at this very moment, before the throne of the Lord. Remember how they mourned for sin, how they wept over its clinging character, how they struggled and prayed against its power; but the last tear was shed when they parted from you, and now they rest, being perfect before God. Remember how the poor, frail, dying body clogged and fettered the motions of the spirit, and how often, with bitter pain, they experienced the fact that, though the spirit was willing, the flesh was weak; but now these hinderances are forever gone; they can serve the Lord without either hindrance or fatigue, for though they rest from labour, they never rest from praise,—“they rest not day and night, crying, Holy! Holy! Holy!” Remember how they longed after their Saviour, how their heart panted, and their soul thirsted for him; how they mourned the weakness of their faith, the coldness of their love, and the dimness of their spiritual sight. But now they are satisfied in him and by him. There is not even an angel's form to intercept the view of him. They behold his countenance, they rejoice in his love, they hear his voice, and their peaceful resting-place is in the very midst of his throne. Let the tear of grief, then, at your own loss, be mixed with the tear of joy, that those you most dearly love are thus permitted to rest in Jesus.

But even their rest is imperfect. It is but the foreshadowing of that which is to come,—one of the lower ridges of the mountain range; and thus we find them, in 6. 10, evidently waiting hopefully for an expected change: “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, that they should rest yet for a little season, until their fellow-servants and their brethren, that should be killed as they were, should be fulfilled.” The same expectation appears in their hymn (Rev. v. 10), for their praises have reference both to the future and the past,—to the past act of a finished redemption, and to the future prospect of an earthly reign: “And we shall reign on the earth.” Theirs, therefore, is plainly the rest of expectation; and the reasons are obvious.

To be continued.

When we think we are well settled, it is very probable that we shall soon be unsettled: “This is not your rest.”

For the Herald.

Be Sound on Doctrine.

Continued from our last.

Many have a habit of branding certain doctrines as “non-essential,” and thus the looseness of doctrine, under the guise of non-essentiality “damnable heresies” have been brought in, and “the way of truth is evil spoken of.”

Error in “non-essentials” is error as truly as in the essential doctrines. Let us give further heed to the exhortations of the word: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons.” 1 Tim. 4: 1. “I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom, preach the word . . . for the time will come, when they will not endure sound doctrine.” &c. 2 Tim. 4: 10. “This know also, that in the last days perilous times shall come,” &c. 2 Tim. 3: 1. “But speak thou the things which become sound doctrine.” Tit. 2: 1. Also in verse 7: “In doctrine showing uncorruptness, gravity, sincerity,” and “sound speech, that cannot be condemned.” Paul speaks of “uncorruptness” before he urged sincerity.

One great qualification of a bishop is “Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.” Tit. 1: 9.

“But there were false prophets also among the people, even as there shall be false teachers among you,” &c. 2 Pet. 2: 1.

Our Saviour also declared, “And many false prophets shall arise, and shall deceive many. And because iniquity shall abound,” &c. Matt. 24: 11.

These texts, with many others, show us the great importance of this subject. They teach us that error and not truth shall characterize the “last time” or the “last days,” until “the end come.” The popular teaching is that truth is and has been in the ascendancy. Truth like the mystical stone, has been rolling onward, and will continue to roll, breaking down all opposition, demolishing error, till it shall fill the earth. This seductive cry of “peace, peace,” has been heard all over the earth, till Christians have settled down into apathy, and the virgins slumber and sleep.

The “sure word of prophecy” declares that truth will be opposed in this world, and even crushed to earth; that error will raise its horrid head, and stalk abroad through the earth. It has been fulfilled thus far. Error has entered the minister's study, and the editor's sanctum. Pulpit and press have aided it. It has entered our Theological seminaries and colleges, poisoning the minds of those who are to go forth as ambassadors of Christ. Hundreds of hearers receive these errors without investigation. Thus there is schism in the church, divisions and jealousies among those who should be loving one another, loving their Lord, and making ready for his coming.

Dr. Cumming relates that in St. Giles Old Cathedral, Edinburgh, Dr. Blair was the morning preacher. In an essay on the majesty of truth, he remarked: “So grand and impressive is truth, that if truth were to come down to our world, the whole world, struck by its charms, would instantly give truth the adoration and worship that was due.” The afternoon preacher, Mr. Walker, replied: “The experiment need not to be tried. Truth appeared in our world; but instead of all the world giving worship to truth, it shouted with one voice, ‘Not this man, but Barabbas. Now Barabbas was a robber.’” (Scripture Reading on John.)

Error is dangerous from its first development, and then is the time to crush it. But then it is less heeded. “Who hath despised the day of small things?”

“Little drops of waters,
Little grains of sand,
Make the mighty ocean
And the beauteous land.
And our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.”

Weeds are but small plants at first and may be easily plucked up; but soon they grow rank and luxuriant, and it becomes impossible to eradicate them. The locomotive starts very slowly, but soon speeds along the iron track with irresistible violence.

The distance between Christianity and Infidelity is very great, but it is seldom that one becomes an infidel at once. The system of spiritualizing or mystifying the plain portion of the Bible is departing from the truth, and has enlisted hundreds in the ranks of Infidelity.

In conclusion, let me urge the admonition of Paul, 1 Cor. 3: 11 &c. “For other foundation can no man lay and than that is laid, which is Jesus Christ. (But let every man take heed how he buildeth thereupon.) Now if any build upon this foundation, gold, silver, precious stone, and wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide . . . he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.” How many miserable huts of hay and stubble are raised upon this good foundation, and how few golden palaces, adorned with the precious stones of truth!

The truth strengthens, but error weakens; truth will endure forever, error must perish.

How many wielding the sword of the spirit, have so enwrapped it with rags of error and superstition, that its keen and glittering edge can no longer cut and pierce “to the dividing asunder of soul and spirit, of joint and marrow,” and and become a discernor of the thoughts and intents of the heart.”

Truth once appeared, and they cried “crucify him;” He shall come again ere long; with eyes as a flame of fire, on his head many crowns, clothed with a vesture dipped in blood; his name is called The Word of God. He ruleth the nations with a rod of iron; for he is King of Kings and Lord of Lords.

The beast, the kings of the earth and their armies, love him not, and make war against him, but the time is come when “iniquity shall have an end. The lake of fire and the bottomless pit receive the “King's enemies.” Then shall come to pass the saying that is written, “Behold the tabernacle of God is with men, and He will dwell with them.” “And there shall be no more curse.” The golden age begins. Jesus reigns on mount Zion; the kingdom and dominion under the whole heaven is given to the people of the saints of the Most High.

“Jesus shall reign on Zion's hill,
And all the earth with glory fill;
His word shall Paradise restore,
And sin and death afflict no more.”

“Heaven and earth shall pass away, but my word (the faith once delivered to the saints) shall not pass away.”—

D. E. Shippen, April, '61.

Dining with a Queen.

The London correspondent of the Philadelphia Press gives the following description of a dinner at Windsor Castle, with Queen Victoria:

At this season, except that fashion is slightly less bustling in Lent, London is generally very much alive—taking its tone from the Court. Queen Victoria's little dinners always draw a certain number of invited—no, of commanded guests, for the etiquette is, not that Royalty requests the pleasure of one's company, but orders it. Indeed, so very autocratical is the system, that supposing you had arranged to give a dinner to a number of your own friends, and received a card from the Lord Chamberlain of the Queen's household, desiring you to dine on the same day at the Queen's table, there is no refusing, on any other plea than that of positive illness. Not to go would be a sort of petty treason; and you would have to send a circular round to your own guests, stating that the Queen's commands, compelling you to dine at Buckingham Palace, also compelled you to uninvite them.

Not that, except the honor and glory of the

thing, there can be much comfort or satisfaction in having one's legs under the royal mahogany. First of all, the guest must put himself into a court dress, which makes him look like a footman in private life, with knee breeches and silk stockings, lace cravat and ruffles, amplest of waistcoats and shad bellyist of coats. Then, if he does not keep his own coach he must hire one, looking like a private vehicle, for it is doubtful whether, since creation commenced, any one ever walked to a royal dinner; and the idea of going thither in a cab would probably have a moral effect on the enormous porter, in scarlet and gold toggery, who receives your card of invitation when he admits you. Nor, supposing all the preliminary trouble ended—supposing you have found your way into the drawing-room, and bowed to the Queen, and stealthily looked around at the pictures, and counted over (all this time in solemn silence) the spots or flowers on the carpet for the tenth time, and marched in file into the salle de manger—supposing all this, do not imagine that you are going to enjoy yourself. No indeed. None but Mark Tapley could be “jolly” at such a feast. Royalty has already dined, about three o'clock, probably off the hereditary leg of mutton and turnips, and has added the usual quantum of rice pudding, and the bit of old Cheshire, or rich Stilton, or double Gloucester cheese, and imbibed the accustomed mug or two of Guinness or Meux. The repast called lunch, is really a good, homely, filling dinner; and at the solemn repast, five hours later, people are expected to merely sip and taste through several courses, so that one is reminded of the famous feast of the Barmecide. The viands are of the best, the cuisine perfect, the vintages superb—but one can merely taste. Royalty's appetite was blunted on the leg of mutton and pudding, the cheese and the bottled porter, and the guests should have taken the edge off theirs by a similar process.

At these sadly solemn reunions dull silence grimly reigns. There is not even a whisper to your neighbor, if you know him. The etiquette is, do not open your mouth unless Royalty expressly condescends to speak to you. Do not expect such a compliment. That is reserved for a few favored guests in the immediate vicinity of the regal hostess. The dinner occupies from sixty to ninety minutes, and when ended the Queen rises, all other ladies rising and retiring with her. The male guests remain some ten minutes longer, silently sipping their wine, or whispering in small knots with bated breath. At last, the senior officer of the household present rises on his hind legs and majestically gives “the Queen” as a toast, which every one drinks. If any male member of the royal family be present, he bows an acknowledgment. Coffee follows, and then the guests depart—a few to the drawing-room, where the maids of honor are yawning, the rest going home; where, it is to be supposed, each man gets out of his livery at once, and gets rid of his gnawing hunger by means of oysters and stout.

Such, I am informed by one who experienced it, is the routine of a royal dinner. He was an East Indian, and suffered much.

To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the Herald, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the Herald's publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the Herald;

but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?



ADVENT HERALD.

BOSTON, MAY 3, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please call the editor's attention to the omission.

Correspondents, on matters pertaining solely to the office, should write “Office,” on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

V. Newcomb. We are obliged to you for the extract sent, as well as for the material aid.

D. Campbell. We have given your enquiry; but we think it would be better to have limited it to the chronology referred to. It is certainly desirable to have it shown, if it can be, that what we have designated as errors are not such, which has long been promised. But the argument for a specified time so far as it may rest on evidence aside from that chronological estimate, may not be affected by its inaccuracy.

Two Views.

MR. EDITOR:—Will you insert the following two views of the departed, with any comments you may append.

1st. “Lazarus died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hades (sheol) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”—The words of Jesus, in Luke, xvi. 22, 23.

2d. A writer in the Harbinger of Apr. 23 says: “Last first day I attended the funeral of my only uncle, who died March 27th, at the advanced age of eighty-one years and five months. The preacher, in his sermon, put him into his orthodox heaven; but he did not stay there long, for I saw him in the coffin after he was through, and we had the trouble of wading through snow and water to put him into sheol; a gloomy looking place to one who has no hope of getting out of it.”

G. P. We have no comments to offer.

Will some friend in Salem give us Eld. Gunner's address. He gave it to us, and requested us to give it in the Herald, but not giving it to us in writing we are not sure respecting it.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cts. postage 11 cts. In gilt, \$1.00.

Book Notice.

“Thrilling and Instructive Developments: An experience of fifteen years as Roman Catholic clergyman and priest. By M. B. Czechowski, minister of

the Gospel. Boston: published for the Author, 1862.” This is a 12mo. vol. of 286 pages, price 75 cts., which has been revised for the press by Mr. John F. Cotton, late of the Crisis office, who will be pleased to fill any orders that may be directed to him at Box 1097, at the Boston Post Office. The following is the author's Introduction:

“My design in publishing this humble production is to present to the readers a brief recital of the more prominent features of my past experience, observations, and conclusions, in my connection with the Roman Catholic sect, for the purpose in the first place, of self-justification in leaving it; and, secondly, to induce others to a consideration and examination of this important matter, as well as to show the best way to escape from Popery, and to encourage honest inquirers after the truth.

“The reader will find a simple, unvarnished narration of many facts in my history, showing how I was treated by this ‘Infallible Church,’ and also what is its real spirit of inspiration.”

As we know nothing of the author or book aside from what we find in it, we can only say that it is written in a lively, interesting style, and brings to view workings of the system which can be fully known only to those who have passed through its mysteries. And while we cannot judge, we have no reason to question the accuracy of the narrative.

The Propriety of Correcting errors in Chronology, Criticised.

(Continued from our last.)

It must be remembered that there has scarcely been any book on Prophecy hitherto published in the same style and treating so thoroughly of the chronological dates. No less than two thousand dollars have been expended upon it by its author, and it is a comprehensive treatise upon a vast variety of chronological prophecies, besides those relating to the 6000 years; so that it must be admitted to be a most timely and seasonable contribution to prophetic literature, and one that lays the church under a deep obligation to Mr. Shimeall for his learned investigation and laborious research. No human production can claim to be absolutely perfect and infallible, and even supposing that Mr. Shimeall's work were faulty in one or two trifling details, it would merely be like a few spots on the sun, which are only perceived by those who look for them. As the conduct of Cabel and Joshua, in bringing back a good report from Canaan, was more commendable than that of the other spies, who only looked at the dark side of the picture, so it is better to speak in a eulogistic and appreciative tone of a book that supplies an acknowledged desideratum in prophetic literature, and to cast the mantle of charity over any unimportant defects that may exist in it, rather than to subject it to the rigorous censorship of unsparing criticism, and to give undue and disproportionate prominence to imaginary blemishes which after all may only have their existence in the mind of the writer. Note 6.

Out of the eight chapters into which Mr. Shimeall's work is divided, extending over 200 pages, there is only part of chapter 6, consisting of ten or twenty pages, from which you dissent; so that nine-tenths nearly of the whole book is in general accordance with your views, as published in your Chronology and Apocalyptic Exposition. On this account instead of saying anything that would tend to cast discredit upon the work, you should rather have hailed it as a welcome addition to the list of chronological treatises, which are far from being as numerous as could be wished. Note 7.

I have not yet learned fully from Mr. Shimeall what his answers are to all the points in which you impugn the reliability of his conclusions, but there is one particular statement you made to which he takes exception. You have spoken of him as reckoning the 19 years from Jehoiakim's fourth year to the end of Zedekiah's eleven years twice over. Now this is scarcely a fair expression to apply in the case, because it at first sight implies that Mr. Shimeall had unwittingly counted a period as being double its actual length, whereas he has not done anything of the kind, but has simply commenced the 70 years captivity 19 years later than many other Expositors have done; and this arrangement he has made not inadvertently or by a mistake, but designedly, and as the result of mature deliberation. It is true that this is an alteration from his adjustment of chronology in his “Age of the world,” published fifteen years previously, but of course he had a right to change his opinion and to adopt a different view from what he previously held; and the less objection can be made to it from the fact that, as you are well aware, the chronological table in Elliott's famous Commentary assigned precisely the same commencement to the 70 years captivity, so that Mr. Shimeall is not singular in his view, but has the sanction and support of Elliott in this regard—and every one knows that Elliott's work is considered to be by far the most learned and profoundly erudite Commentary that has ever been written. Note 8.

NOTES TO THE ABOVE.

NOTE 6. The value we attach to an opinion respecting the thoroughness, candor, knowledge and judgment with which any subject is treated, must depend much on our judgment of the competency of the one who attempts to decide such particulars. A very extensive acquaintance with works on chronology and prophecy is needed to enable any one to pass the judgment here attempted by our correspondent; and we doubt not that he by extending and being more thorough in his researches, would be

himself satisfied that he was premature and unadvised in this expression of opinion,—so far as its chronological accuracy is concerned. As we were limited to its chronological characteristics in our review, we shall not here criticise its others features. Caleb and Joshua reported truthfully respecting the land, and admitted the people were strong, dwelling in walled cities, &c. The value of their report consisted in its accuracy. They indulged in no eulogies that were not truthful; but presented the land in its true aspect. When it can be shown that Cabel and Joshua glossed over and failed to report everything according to its actual bearing, then it will be time enough to attempt to find in their example authority for withholding the specification of vital errors in chronological computations put forth as an actual demonstration. The censorship of truth is a censorship which no lover of truth should presume to disparage. And the astronomer who should fail to note even the spots on the sun, would be considered as unworthy a place among the accurate observers of astronomical phenomena.

Our correspondent himself, in his pamphlet, that we copied in Nos 8 and 9 of this vol. of the Herald,—varies from this eulogized “Bible Chronology” in more particulars than even we did. He reckons two years more than the time estimated in that vol. between the entrance into Canaan and the division of the land; which is one year two many. He gives six years less to Joshua, nine less to the anarchy following, and six years more to the time between Eli and Saul; in which three particulars he endorsed our own estimates. He adds six months to the time of Rehoboam, and six months to that between Josiah and Zedekiah; in which he is in error, and “Bible Chronology” correct. He adds twelve years for the interregnum, omitted in “Bible Chronology,” between Amaziah and Azariah; which is one year too many, and one more than our own estimate. He gives eleven years less for the time between the 4th year of Jehoiakim and Cyrus; which is discarding the number of the 19 years that were twice counted in the “Age of the World,” but still reckons four years more between the 7th of Artaxerxes and A. D. 1., in which he is undoubtedly correct,—all standard chronologists giving that estimate. One who himself so widely varies from the estimates relied on as demonstratively conclusive, will not establish a reputation for unusual candor when he speaks of “imaginary blemishes which after all may only have existence in the mind of the writer.” To show that they exist also in the mind of our correspondent, we give our own estimate, our correspondent's, and “Bible Chronology's,” for all the periods involved in this issue—our's being numbered “1,” our correspondent's “2,” and the other “3.”

Periods.	Nos. 1.	2.	3.
Between Exode and division of land,	6	7	5
For Joshua,	19	15	20
“Anarchy,”	11	11	20
From Eli to Saul,	30	30	24
For Rehoboam, with Jehoahaz, &c.	17	18	17
Between Amaziah and Azariah,	11	12	0
Between the 4th of Jehoiakim and			
“Cyrus 1st,”	70	78	89
the 7th of Artaxerxes and			
A. D.	457	457	453

NOTE 7. Our correspondent forgot to say that we copied nearly eight double columned pages entire. He also forgot to mention that, with the exception of chronological tables, the arguments given in support of the estimates there embodied were limited to those 8 or 10 pages, and that in noticing them we noticed the entire chain of chronology from Adam to Christ. What the book might have contained on other matters is not pertinent to the question; but if at all pertinent, it is only necessary to show that a single link in a chain is defective, in proving the chain as whole is unreliable.

NOTE 8. A correspondent should learn fully the mind of another before he assumes to speak for him; and it would always be better to examine the question, after learning that other's mind, to determine whether the statements given are correct. We submit that it is more respectful to assume that an error is made “inadvertantly,” than designedly. Had our correspondent examined the question for himself, with any common measure of discernment, he would have seen that the claim of having “twice counted nineteen years” in the period of the captivity, is not based on that period's being commenced that number of years later than its true epoch;—which would be simply an error, and not twice counting—and he would also have seen that, in the “Bible Chronology,” there was no alteration in that particular from the adjustment of chronology given in the “Age of the world”—the two chronologies being identical in every particular, from the creation to Christ, with the exception of a single year, which in the former is given to the time of Cabel, and in the latter to the time of anarchy, making the results alike. The change claimed in the adjustment, therefore, is

mythical. The twice counting of the period named rests on the following basis:

1. In the "Age of the World" the tabulated arrangement gives for the time,
From Jehoiakim's 4th, to Zedekiah's 11th, 19 years
From Zedekiah's 11th to Cyrus' 1st, 70 "
And from Cyrus' 1st to Darius' 4th, 18 "

Making from Jehoiakim's 4th, to Darius' 4th 107 years.

The author of the work then says, of his own table:

"Of the 70 years captivity we remark, that while it is inserted in the above tabular view as following the 11th of Zedekiah, it is to be understood as referring to the thorough restoration of the Jewish state which followed the decree of Darius (Histaspes) in the fourth year, confirming the previous decree of Cyrus; and which down to the time of the utter destruction of the city of the Chaldeans, is just 70 years," *Age* pp. 219, 220.

To make the same more explicit, the author of the "Age," quotes from Dean Predeaux, (*Hist. of the Jews*, "An 318, Darius 4") which he italicizes as follows:

"Though the Babylonian captivity did begin from the 4th year of Jehoiakim, when Nebuchadnezzar first subjugated the land, and carried away to Babylon the first captives; yet it was not completed till he had absolutely destroyed it, in the 11th year of Zedekiah, which was just 18—[the table having just given 19]—years after. And so likewise though the deliverance from this captivity, and the restoration of the Jewish state thereon, was begun at the decree of Cyrus, in the first year of his reign; yet it was not completed till that decree was put in full vigor of execution by the decree which Darius granted in the 4th year of his reign for the confirmation of it, which was also just 18 years after. And therefore if we reckon from the beginning of the captivity to the beginning of the restoration, we must reckon from the 4th of Jehoiakim to the 1st year of Cyrus, which was just 70 years; and if we reckon (as in the above table (from the completion of the captivity to the completion of the restoration, we must reckon from the 11th year of Zedekiah to the 4th year of Darius, which was also just 70 years," *Age* p. 220.

It being thus positively affirmed, over and over again, (and the position is undoubtedly correct,) that there are just 70 years from Jehoiakim's 4th to Cyrus' 1st year, and just 18 years from that to Darius' 4th, the table to agree with it, should have given but 88 years to the whole period between Jehoiakim's 4th and Darius' 4th. It can certainly require but a very limited degree of mathematical discernment to perceive, and a common degree of candor would admit, in reckoning 19 years from Jehoiakim's 4th to Zedekiah's 11th; 70 to Cyrus' 1st; and 18 to Darius' 4th, and so making 107 years,—while affirming that from the 4th year of Jehoiakim to the first year of Cyrus was just 70 years—that nineteen of those years are twice counted. And a mental inability to see, or the lack of candor to admit this must alike disqualify for research in this direction. The fact is the same, whether this twice counting in the table be the result of inadvertence or design. In either case the period is twice counted in the volume issued in 1842. It is certainly more reasonable, and more creditable to the author, to suppose it was inadvertence, than that this contradiction in that volume between the table and text was so left by design; and our correspondent, instead of relieving the contradiction, has placed himself in the attitude of failing to see it; to say nothing of the position in which the plea that it was designed places the author.

In his "Bible Chronology," of 1860, the table is identical with that in the previous volume; but the comments on it are omitted. It contains no intimation of any change of opinion; and as the table is unchanged, the inference is that there has been no change of opinion. A man has a right to change his opinion, but he has no right to do so without reason; nor has he a right to put forth an opinion varying widely from that of others, without acknowledging that it thus varies and giving the reason for the change. And as it has been astronomically as well chronologically demonstrated that there were on ly seventy years between Jehoiakim's 4th and Cyrus' 1st years, any additional estimate is counting years that had no existence.

The reference to Elliott and Bowen can weigh nothing, for the reason that neither of them advance a solitary argument in its support, or appear to know that it is not the generally admitted conclusion. They may have been led into this error—for it is one, whoever makes it,—by the volume of 1842. Mr. Elliott does not claim to have devoted his attention to questions of Chronology; and all that is known of Mr. Bowen's chronological knowledge, is his table, without any comments, which Mr. Elliott gives on a fly leaf in his Exposition of the Apoca-

lypse,—a most valuable commentary, but making no pretensions to chronology.

(To be continued.)

Meeting of the Standing Committee.

The Standing Committee of the "A. M. A." a quorum being present, met as per notice, at the office of the Advent Herald, April 8th, 1862—Eld. L. Osler in the chair. After prayer the minutes of the last meeting were read and approved. The following report of the Treasurer was then presented and adopted.

Report of the Treasurer of the A. M. A. for the Quarter ending April 1, 1862.

The Receipts of the A. M. A. for the quarter ending April 1st, 1862, have been as follows:

From payment by subscribers to the Advent Herald,	\$ 1082.05
From sale of Books, &c.	69.52
Advertising	23.00
Donation of one share chapel stock	50.00
Donations in cash	189.75
	1414.32

Add Cash, and balance due January 1st from agents \$ 110.40

\$ 1524.72

The Expenditures of the Association have been, during the same period:

For Editor, clerk hire, and type setting	\$ 494.50
W. A. Hall for printing	91.00
Rent of office for 1862	150.00
Discount \$ 4.94; Exchange papers \$ 4,	8.94
Flour, Potash, Reglets, &c.	1.01
Fixing stairs	10.00
Blank Book	3.00
Express \$ 1.13 and cartage of forms, \$ 8.	13.13
Postage, on letters, books and papers to Eng. and Canada,	21.93
Forms and for Newspaper directions	6.16
Blocks, for do.	5.75
Stamping do.	13.09
Fuel, and gas	4.00
Expense for procuring help for office,	4.80
City tax for water.	9.00
	\$836.31
Balance due from agents.	126.76
Received in Donation of Stock	50.00
Pd paper and printing on edition of Harp	96.00
Paid for books for sale,	13.05
Balance	402.60
	\$ 1524.72

It was voted that the agent be authorized to issue a tract on the Coming One; and subsequently, if he deemed it expedient, on the Resurrection.

Adjourned.

The Stereotype.

This is the name of a newly invented instrument, by which common stereoscopic pictures (photographic views on glass) are greatly magnified, so as to present views of cities, works of art, antiquities, or any object of interest in, apparently, their full size, on a canvass screen visible to an entire audience. It has been on exhibition in this city the past week, for the benefit of the sick soldiers in the army, and we visited it one evening with much interest. There were brought to view many distant scenes, which were graphically explained by Rev. Mr. Fletcher, late missionary to Brazil, and where he again returns in a few weeks. The life-like character of the views presented, those of Britain, France, Spain, Switzerland, Italy, Egypt, America, and Palestine, is attested by all who have seen them. And this must be so; for, being painted by the sun on glass in miniature, when magnified by art to the size of nature, we gaze, as it were, upon the reality. The interest is thus greatly enhanced by the consciousness of the spectator that he is beholding objects as they actually appear. The proprietors are christian men and are determined that it shall be used only in aid of morals and science. New views are being continually added from various parts of the world. The scenes from the Holy Land must be of great interest to Sabbath Schools.

Questions about the Tabernacle.

17. What was the court of the Tabernacle?

Ans. The enclosure in which the Tabernacle was erected, was called the Court of the Tabernacle. It was one hundred and fifty feet in length from east to west, and seventy five feet wide, and was surrounded on all sides, to the height of seven and a half feet, with curtains, suspended from rods of silver which rested on hooks attached to pillars of wood supported on sockets, or bases. The Tabernacle was situated in the middle of the western side of this court.

18. How many of these pillars were there on a side?

Ans. On each of the south and north sides were "an hundred cubits: their pillars were twenty." "And for the west side were hangings of fifty cubits, their pillars ten and their sockets ten." "And for the east side," "fifty cubits." The hangings of each "side of the gate were fifteen cubits: their pillars three and their sockets three." Ex. 38:9—15.

19. Of what were all these made?

Ans. "All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver, and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver." "And all the pins of the tabernacle, and of the court round about were of brass, Ex. 38:16, 17, 20.

20. How was the entrance or gate on the east side of the tabernacle court constructed?

Ans. "The hanging for the gate of the court was needlework of blue, and purple, and scarlet, and fine twined linen: and twenty cubits," (thirty feet,) "was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver." Ex. 38:18, 19.

21. What was placed in this court, besides the tabernacle?

Ans. Near the centre of the outer court was placed "the altar of burnt offering, by the door of the tabernacle of the congregation," (Ex. 40:29). It was made "of Shittim-wood, five cubits, (seven and a half feet,) long, and five cubits broad, and three cubits (four and a half feet) high," over laid "with brass," Ex. 27:1, 2. And a laver of brass was placed "between the tent of the congregation and the altar" containing water; "and Moses, and Aaron, and his sons washed their feet thereat: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses." Ex. 40:30—32.

22. What was contained in the first or outer room of the Tabernacle?

Ans. The outer room of the tabernacle, was called "The Holy-place," or without the veil." Moses "put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil." And he set the bread in order before the Lord, as the Lord commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord. And he put the golden altar in the tent of the congregation before the veil; and he burnt sweet incense thereon, as the Lord commanded Moses," Ex. 40:22—27.

23. How long was the table of shew-bread, and how was it made?

Ans. "He made the table of shittim wood: two cubits (three feet) was the length thereof, and a cubit the breadth thereof, and a cubit and a half (two and one quarter feet) the height thereof. And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the four rings upon the four corners that were in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table, his dishes, and his spoons, and his towels, and his covers to cover withal, of pure gold," Ex. 37:10—16.

24. How was the shew-bread made and arranged upon it?

Ans. The Lord said to Moses: "Thou shalt take fine flour, and bake thereof: two tenth deals, (i. e. two omers, or about six quarts,) shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall sit in order before the Lord continually, being taken from the children of Israel," Lev. 24:5-8.

25. How was the candlestick, or lampstand constructed?

Ans. "He made the candlesticks of pure gold; of beaten-work made he the candlestick; his shaft, and his branches, his bowls, his knops, and his flowers were of the same: and six branches going out of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof." It had three bowls, made after the fashion of almonds, with "a knop and a flower," in each branch, and "four bowls on the upright shaft, all of gold." "And he made his seven lamps, and his snuffers, and snuffdishes, of pure gold." Ex. 37:16, 18. It stood on a base and, according to Jewish tradition, was five feet high and three and a half feet

broad. The lamps were kept burning continually.

26. How was the altar of incense, or golden altar, constructed?

Ans. It was made of the same wood as that of the tabernacle. "The length of it was a cubit, (18 inches,) and the breadth of it a cubit; it was four square; and two cubits, (three feet) was the height of it; the horns thereof were of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it; and he also made unto it a crown of gold round about," Ex. 27:25, 6. "And he put the golden altar in the tent of the congregation, before the veil"—between the golden candlestick and table of shew-bread, but nearer than those to the veil—"and he burnt sweet incense thereon," Ex. 40:26, 27.

28. How often was incense burned thereon?

Ans. The command was: "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it.—a perpetual incense before the Lord, throughout your generations," Ex. 30:7, 8.

29. How was this incense made?

Ans. It was made of sweet spices. "The Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each there shall be a like weight; and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy." Ex. 30:34, 5.

The War.

The opposing armies are now in such proximity as to warrant the belief that the rebellion is nearing its crisis. A large body of the enemy are at Yorktown,—where the revolutionary war was terminated by the surrender of Lord Cornwallis—and menaced by the U. States forces under McClellan. Generals Banks, McDowell, and Fremont are supposed to be gradually approaching Richmond from other directions. Gen. Halleck is near Beauregard's army at Corinth. And Commodore Foote is closely investing Memphis. Decisive victories at these points would probably give the death blow to the rebellion, whilst a want of success would greatly prolong the contest. A few days may now tell the whole story; but a few weeks at most will be decisive of great results for or against the unity of our government, accordingly as God will bless or frown upon us.

Instead of predicting definite results, we prefer to wait the events. The following, however, is of significance. Chicago, April 27. A special dispatch from Cairo to the Times says: "Passengers from Pittsburg report that on Thursday over thirty deserters from the rebel army entered our camps and desired to be enrolled among our troops. They all corroborated the statement received the day before relating to the evacuation by the rebels of their present position, and asserted that Beauregard had withdrawn a considerable portion of his force for Memphis."

NEW ORLEANS CAPTURED!

Fortress Monroe, April 27.

To Hon. E. M. Stanton, Secretary of War: A fugitive black, just arrived from Portsmouth, brings the Petersburg Express of yesterday, which contains the following dispatch:

Mobile, April 25. The enemy passed Fort Jackson at 4 o'clock yesterday morning. When the news reached New Orleans the excitement was boundless. Martial law was put in force, and business was completely suspended. All the cotton and steamboats excepting such as were necessary to transport coin, ammunition, &c. were destroyed. At one o'clock to-day the operator bade us good bye, saying that the enemy had appeared before the city. This is the last we know regarding the fall. Will send particulars as soon as they can be had.

The negro bringing the above reports that the rebels have two iron-clad steamers nearly completed, and that it is believed the Merrimac will come out to-morrow.

(Signed) JOHN E. WOOL.

Headquarters of the Department of the Rappahannock, April 27, 1862.

Hon. E. M. Stanton, Secretary of War:

I have just returned from the camp opposite Fredericksburg. I was told the Richmond Examiner of the 26th has been received in town, announcing as follows:

"New Orleans taken! Great destruction of property, cotton and steamboats! Steamboats enough saved to take away the ammunition. Great consternation of the inhabitants!"

(Signed) IRVING McDOWELL, Major General.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Thomas Hollen.

DEAR BRO. BLISS:—Having some spare time I thought I would write to you a few words. Looking over my Herald of March 29, in the article taken from the London Quarterly Journal of Prophecy, where speaking of Rev. xxi. 1, the writer does not quote correctly. It reads in his article: there shall be no more sea. Now if John had so said we should take it for granted that the new heaven and earth would be a dry place. But he does not say so. He says: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea." We know that, if our world is to be burned or melted by fire; for we do not believe that it will be burned up, neither does Peter say so. He says: "The works that are therein shall be burned up." So it is the works of the world, and not the world, of which Peter speaks. 2 Peter, iii. 10. The world will melt, with the other elements, and by this melting the waters will all be dried up. It was in this condition John beheld it, just as it came from its baptism of fire; "and there was no more sea," or, the sea was no more,—all dried up. But it is not long to continue thus, for John is permitted to behold the glorious river of life, "proceeding out of the throne of God and of the Lamb." Rev. xxii. 1. And then in the 2d verse John speaks of the tree of life, how it yields monthly, and of the healing qualities of its leaves. All this I take as a literal truth, to be fulfilled when Christ our Lord returns. Then we shall have a new heaven and a new earth; and not that alone, but new rivers and seas. This appears to my mind to be the truth of God's word.

Compare this with Ezekiel, xlvii, from the 1st to the 12th verse. The prophet must be speaking of the same things which John says he saw, for their description of the scenes are so nearly alike; the tree of life, its fruits monthly, and it leaves for medicine, all show it to be a description of the same that John saw. Then we shall have paradise restored. Then we shall look upon Zion restored, and "see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." Isa. xxxiii. 20, 21. We learn from the word of the Lord that all evil shall be banished from sea and land. There will be no boats on those broad rivers propelled by the labor of the slave, for the glorious reason given in the 22d verses: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Yours, in hope of our soon-coming Lord.

THOMAS HOLLEN.

Pine Street, Pa., Feb. 5, 1862.

P. S. I shall try and send some new subscribers as soon as rafting is over.

T. H.

From Bro. W. S. Cutting.

BRO. BLISS—DEAR SIR: Within six years of my past life, whilst I have been trying to walk in the truth of God's word, I have met a great many things that were not pleasant; and a great many kinds of doctrines and notions have been held up to my view that I have not been willing to embrace. I have been often told about my immortal soul. I was brought up from boyhood to believe that Christ has already received his kingdom, and that he is crowned king; that men have immortal souls, and that when they die they either go to the kingdom of Heaven, and receive their reward, or are sent to the lake of fire, to receive the fruit of their doings. I must say that I erred not knowing the Scriptures, nor the power of God; but if I am still to walk in the ditch, I would as soon walk in that one as to go over to the other side of the road and walk in another ditch, where there is neither soul or spirit. I claim no immortality in this life, because I read that Jesus Christ only hath immortality; neither do I consider it of any use to seek for what ye have already; but I do

claim that there is a spirit in man that has conscious existence between the death of the body and the resurrection of the same. I read that the same God that created man in his own image also formed the spirit of man within him, not without intelligence; for Job declares that there is a spirit in man and the inspiration of the Almighty giveth them understanding. And he that believeth on the Son of God hath the witness in himself; for the Spirit itself beareth witness with our spirit, that we are the children of God. Again, what man knoweth the things of a man, save the spirit of man is in him? Paul declares that though our outward man perish, yet the inward man is renewed day by day. And we are admonished not to fear them which kill the body, but are not able to kill the soul. With those scriptures, and a great many more that agree with those before me, I have the honest conviction that there is more of a man than his body and breath; and while the body or dust returns to the earth as it was, the spirit returns to God, who gave it; and then the dead know not anything, for there is no work, nor device, nor knowledge, nor wisdom in the grave. But the word declares the spirit goes to God who gave it; and Paul knew whilst we are at home in the body we are absent from the Lord. He was willing and more than willing, for he had rather be absent from the body and be present with the Lord; and he had a desire to depart and to be with Christ, for he thought it would be far better. Although it would be a great loss to the Church, yet to die would be gain to him; for he, like the penitent thief, would be admitted into paradise with our Lord, and with the spirits of just men would be made perfect in the paradise of God.

Thanks be to our God that we have a promise from the Lord himself, that the hour is coming in which all that are in their graves shall hear his voice, and shall come forth; when not only the spirits, but the bodies of the spirits will be made perfect; for this corruptible must put on incorruption. Thus shall the people of God receive that which they by a patient continuance in well doing have sought for—glory, and honor, immortality, eternal life. For in a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we shall be changed; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. And the Son of Man shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall set the sheep on his right hand, but the goats on the left. Then the King shall say unto them on his right hand, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. All the earth shall be filled with the glory of the Lord; and the saints of the most high shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Violence shall no more be heard in the land, wasting nor destruction within thy borders. The wilderness and the solitary place shall be glad for thee, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice, even with joy and singing. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree; instead of the briar shall come up the myrtle tree. The glory of Lebanon shall come upon thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. Then let us pray, Thy kingdom come, thy will be done on earth as it is in heaven.

Yours, as ever,

W. S. CUTTING.

Barnston April. 1862.

From Sister N. Colburn.

Brother Bliss:—It affords me great comfort to hear from those of like precious faith, through the columns of the Herald; although many of them are strangers to me in this life, yet if God is our father, we are brethren and sisters, travelling the same road, and striving for the same blessed and eternal home. And why should we not like to hear from each other, while we know we are in a world of conflict and danger—even the enemy's land—where Satan goeth about, like a roaring lion, seeking whom he may devour?

My health is very poor; and if the Lord does not soon come, I think it will be said of me "She rests in the grave, waiting to hear the trumpet sound, to call the dead to life." But my time is with the Lord! and he alone can tell the days of my suffering here below. I have not enjoyed the privilege of meeting with our advent brethren and sisters in this vicinity but very little, during the past year. But I believe the time will soon come when we shall meet to part no more. I do not feel to put that day afar off, but long for his appearing, knowing "That the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Yes, We long to see Jesus, the King, in his beauty, We long to behold the dear Saviour whom we love. For then the curse will be removed, and the groaning earth, which is now so dark and dreary, will bloom again in its Eden beauty for the saints eternal home. Then God will dwell with his people. For the apostle Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord: wherefore comfort one another with these words! 1 Thess. 4:16, 17, 18. And again Paul says, "Behold I shew you a mystery; we shall all be changed, in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

What a comfort it is for us to know that our friends, who have fallen asleep in Jesus, will live again; and that we shall be reunited with them, to praise the God of heaven,—not in a world of sickness, death and sorrow, for we read that the inhabitant will not say I am sick, neither will there be any more death, for the former things have past away, and behold all things become new! Then shall be brought to pass the saying that is written, Death is swallowed up in victory.

There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And God the Son forever reigns.

I will close by saying to my brethren and sisters scattered abroad, be faithful, and strengthen the things that remain; for the coming of the Lord draweth nigh. Let us pray for each other, and hope that soon we shall meet where parting is no more, and where our joy will be complete.

From your unworthy sister,
in bonds of Christian love.

NAOMI COLBURN.

Magog, April 7, 1862.

For the Herald.

Lines.

Why art thou faint, my soul?
Why art thou sick, my heart?
Why, O my spirit, art thou weary
Of thy life's great part?
Or why dost sit thee down and count
Thee o'er thy pains, rehearse thy sorrows,
And dwell to full extent
On all thy woes, thy miseries?

Up! O my spirit; sit not to repine;
Learn thee a lesson from yon growing vine,
That seeks to upward—ever upward climb;
Kissed by the sunshine, or shaken by the blast,
Still to the friendly twine, its tiny tendrils cling,
And onward, upward ever, its way is prest.

Yon chirping robin, too, should'st thee a lesson teach,
In sunshine, shadow, wind, or rain: each
Morn, each noon, and every eve she tunes her voice
In sweetest music, and, with all Nature, bids thee
to rejoice.

These golden moments unto thee were given
That thou may'st fit thyself to dwell in heaven.*

Naught but is common to the lot of man,
Naught but will aid him in redemption's plan,
Will e'er be given thee to do or bear
By him who doth the sparrows feed, and of each hair
Of all our heads a faithful record keeps.

Walk then, my spirit, in his sunshine—love,
Tread thou the narrow path that leads above;
In sunshine and in shadow still recognize his hand;
Nor faint, nor murmur,—but, rejoicing, and
Onward press till thou dost reach heaven's land.

MARY.

* The Bible clearly teaches the inheritance of the earth by the meek; so that the renewed earth will be the saints' heaven.

From Bro. D. Campbell.

DEAR BRO. BLISS:—I send you the following question for Elder J. V. Himes:

I cannot account, on fair principles, for your continuing to propagate the time of 1868, in view of the exposition by S. Bliss, editor of the Herald, of

the incorrectness of Mr. Shimeall's Chronology, that you follow. Will you give your reasons, through the Advent Herald, and oblige many who sincerely love the doctrine of the coming of the Messiah; and especially will you show any errors in Bro. Bliss' corrections of the Chronology you follow?

A servant of the Church of the Messiah, in Canada West.

DANIEL CAMPBELL.

For the Herald.

Little George.

BY THEO. D. C. MILLER.

I.
Sweetly sleep! thou cherub one,
Within the lowly grave;

No storms disturb thy calm repose,
Wrecked mariner on life's wave.

II.

Peaceful sleep! No shadows fall
Upon thy guileless heart;

Thou'rt called away, by Death's embrace,
From earthly friends to part.

III.

Calmly sleep! thou withered flower,
No pain or anguish feel;

No sorrow gains the heavenly bower—
God's love the heart doth heal.

IV.

Gently sleep! thou contrite dove,
Torn from the parent stem,—

In Beulah's golden fields above
O sing the blessed hymn.

V.

Purely sleep! thou beauteous child,
By watchful angels riven;

The smile they plucked from off thy lips
Is now a gem in heaven.*

VI.

Childlike sleep! thou fairy form,
No grievous tears oppress you;

The tear the angel breathed upon,
In worlds above shall bless you.

VII.

Repose, thou fading daffodil!
No dewy morn can waken

The life-blood, withered at a breath—
The form that death hath taken.

VIII.

Sleep sweet, thou little sunbeam!
Once dancing in the light,

Now gone to join the seraphim
And wear a robe of white.

IX.

Sleep on, but not for ever!
Thy rest we soon may share,

In realms of fadeless beauty,
In mansions of the fair.

* The child itself, also, may now be a gem in paradise, which Wesley calls "the ante-chamber of heaven," awaiting the resurrection.

Ed.

From Bro. John Reynolds.

BRO. BLISS:—It gives me pleasure to see or hear the truth vindicated, and particularly any truth contained in the Bible. It is true that all the truths contained in it are not equally important, yet to hear professors of religion speak lightly of God's word, and endeavor to make any plain statement in the Bible appear unworthy of confidence, is a shame; and it is doing a great injury to God's word—particularly when this is done without an attempt to show an error in the translation, but merely to maintain a theory. Before brethren attempt to speak lightly of recorded facts they should show, by unmistakable evidence, either that the translation is wrong where such facts are stated, or that it is directly opposed to other plain and positive statements, which can be demonstrated, and which flatly contradict the statements they do not believe. When they find any case of this kind they may rejoice over it if they wish.

That there are expressions which appear to the careless to have a meaning conflicting with other expressions is true, but it will always be seen by an unprejudiced and patient examination that there is no contradiction. I rejoiced to see your article in the Herald on Samuel and Saul. If we may set aside so plain a statement as is that record, we may set aside any other statement in the Bible. One instance of this kind we heard from an old professor, who would not like to be thought skeptical. It is recorded in 1 Sam. xv. 32, 33. We here read that "Samuel hewed Agag in pieces before the Lord, in Gilgal." I do not believe it, said this brother. Why? Because it is not Christianity. We can see that ignorance was the true cause of unbelief in this case. He did not see that Samuel was a prophet of the Lord under the Law, when justice was to be executed on the enemies of the Lord—as David also in his last charge to Solomon showed. 1 King, ii. 1-9.

After more than twenty years careful reading of the Bible, without trusting to opinions of uninspired men, I rejoice to see a beautiful harmony throughout; and I am satisfied that the different views re-

specting the Bible are not because of conflicting teachings in it, but from a wish to sustain views previously formed, and also from careless or partial reading. Any commentator who attempts to explain the whole Bible in its order is too superficial a reader to be trusted, as such persons usually have formed their opinions, and are not always free to yield to the force of evidence.

Dr. Chalmers remarked concerning Sir Isaac Newton, that his greatness consisted in yielding his mind to the force of evidence; and Sir Isaac says of himself, that if he had done anything worthy of notice, it was rather to be attributed to patience of thought than to any native superiority of mind.—"For I accustom myself," said he, "in my researches, to keep the subject constantly before me, and to wait till the first dawns open slowly, by little and little, into a full and clear light." Dr. Chalmers remark, with what Sir Isaac says of himself, show how he was made what he was; for it is useless to attempt to teach any one who will not be convinced, and no one can learn any important truth, or understand any difficult subject, without doing as Sir Isaac did, however great or learned he may be.

JOHN REYNOLDS.

Marblehead, April 13, 1862.

From Bro. E. W. Mead.

BRO. BLISS:—In the Herald of March 15 you published a letter of mine, and added your note. I stated my reasons for stopping, and my admiration of the Herald, etc. In the Herald of March 29 I find a letter from J. P., Jr., saying a sister sends one dollar to pay six months' subscription for me, and adds, "Hope that our good sisters who can will keep a good lookout for those who cannot obtain the means to pay for the Herald, and provide for them." I thank the dear sister for her kindness, but am sorry I have been misunderstood. I did not intend to convey any idea that I was not able to pay for the Herald, as it would not be true; therefore I send to you, Bro. Bliss, a dollar, subject to the order of that sister who sent you a dollar for me, as in duty bound.

I see from the papers that our soldiers in the army are wanting something to read, and are anxious to get newspapers, books, or almost anything to give relief to a camp life. Bro. Bliss use one of the dollars I send in furnishing the Herald to the boys in the army, or apply it to any other use in sending the Herald where you think it will do the most good. In so doing you will oblige your unworthy brother,

EDMUND W. MEAD.

Norwalk, O., April 22, 1862.

NOTE. It seems that we misapprehended the import of your note. For \$1 of the enclosed we will send its value in copies of the "Restitution" to Port Royal, crediting it to you as a donation; and the other dollar we credit to a sister in Vermont.

From a Sister in Vernon, Vt.

BRO. BLISS:—I have had the Herald more than a year, for which time I paid for it in advance. I have been highly pleased with the good spirit it has manifested. I should be glad to receive the paper still, if I had the money to pay for it; but I think you will have to stop sending me the paper.

We hardly feel willing to discontinue the above, and so credit her the dollar sent by the sister in Newburyport, and returned by Bro. Mead, to No. 1101.

ED.

OBITUARY.

DIED, at Battersea, Canada West, March 29th, 1862, JAMES LINN, aged 49 years, after an illness of eleven weeks.

His disease was inflammation of the liver and lungs; which terminated in consumption,—caused in the first instance by a strain of the ligaments of the liver, in making a violent exertion to save himself from falling on the ice.

The subject of this notice was born in the county of Tyrone, Ireland, in 1824. He emigrated with his parents to Clarenceville, Canada East, where he was married and resided until 1854, when he moved to U. C. In 1843 he embraced the second advent doctrine, under the labors of I. Adrian. From that time, to his decease, he has been a consistent believer in the speedy coming of Christ.

He was a constant subscriber for the Herald from its commencement, and thoroughly advocated the truths it contained, and the course it has pursued.

During the greater part of his illness he suffered extremely, which he bore without a murmur. From the time he received the injury, he was strongly impressed that his course on earth was finished; to which he was perfectly resigned, feeling confident that the separation would be short, that soon the

resurrection-morning will dawn, when we shall meet him, where parting shall never be known. His last words were, "Glory, glory to God. I am going home;" when he calmly and quietly fell asleep in Jesus. He leaves a wife, two sons, three daughters, and a large circle of relations, to mourn his loss. But we yield not to hopeless sorrow; for we know if we follow him, as he followed Christ, we shall soon meet him in the everlasting kingdom of God, where sorrow and sighing shall flee away.

His funeral was attended on the first day of April, at 10 o'clock A. M. when, at his request, a funeral sermon was preached by Rev. James Edgar M. D., who attended him during part of his illness. The text chosen as a foundation of the discourse was Revelation 14: 13. "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, they rest from their labors, and their works do follow them;" from which he spoke words of consolation, and pointed us to the Resurrection, when we should meet our beloved father where no farewell tears are shed.

Yours truly,

DAVID LINN.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wes-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

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John Fox's "Christ Triumphant."

(From the London Quarterly Journal of Prophecy.)

It may interest our readers to get some acquaintance with an old work, written in Latin, "Christus Triumphans: Comœdia Apocalypica," when they know that this piece was written by John Fox, the famous Martyrologist. He calls it "Christ Triumphant: An Apocalyptic Drama." It was published first at Basil, or Basle, in 1556, while Fox himself was abroad on the Continent, during the days of Bloody Mary.* But in 1672 we find T. C. of Sidney College editing and publishing the book at London, and dedicating it to all teachers and men of letters, "on account of the remarkable elegance of its style, that fitted it so well for being used in schools." Accordingly it appeared in 1672, with a commendatory preface (also in Latin) by T. C., wherein he reminds the reader that it is good to instruct our youth by such compositions as this, referring to the example set by Castello's Dialogues, the Christus Patiens of Grotius, and Buchanan's Jephthah and Baptistes. The printer was "Robert Clavel, in the street 'Little Britain,'" and the motto on the title-page is "Spiritus et Sponsa dicunt Veni Domine," a right application of the often misapplied invitation of the Spirit and the Bride of the Lord, whom they were entreating to enter on His promised kingdom.

One of our reasons for introducing our readers to this curious piece is, that it brings out a view of The Thousand Years which, though wholly untenable, and now abandoned by all, was prevalent in the Reformation period. It will be somewhat interesting to see this view developed in this sacred drama, of which we propose to give a succinct account, accompanied by translations of some of the passages in blank verse. The characters introduced, all of them, have reference to Scripture-truth and Scripture-history; most of the names that seem strange are compounds of Greek words, whose simple meaning at once discover the author's mind, just as do the names introduced in Bunyan's "Holy war." Let us present the personages to the readers, and then hear the prologue.

DRAMATIS PERSONÆ.

EVE.
MARY.
SATAN.
CHRISTUS.
PETRUS.
SAUL, who is also PAUL.
PSYCHE, the human soul.
RAPHAEL, an angel.
ECCLESIA, mother-church.
PSYCHEPHONUS, (caller of the soul,) }
THANATUS, (death,) } lictors.
NOMOCRATES, power of the law, a tyrant.
ADOPYLUS, (janitor of Hades,) a servant.
ANABASIS, (one who comes up,) a messenger.
ARCHIEREUS, high priest.
NOMOLOGUS, (discourser on the law,) a priest.
POLYTHARAX, (gripping,) a scribe.
DIOCTES, persecutor.
PORNAPOLIS, (city of fornication,) the whore Babylon.
PSEUDAMNUS, (pretended Lamb,) Antichrist.†
AFRICUS, }
ASIA, } young men.
EUROPEUS, }
HIEROLOGUS, (discourser on holy things,) a preacher.
CHORUS OF FIVE VIRGINS.

* It was translated into French and published at Geneva, with the following title:—"Le Triomphe de Jesus Christ, Comedie Apocalypique, traduite du Latin, en rithme Francoise et augmentee d'un petit discours de la maladie de la messe, par Jacques Bienvenu."

† In one of his sermons Fox speaks of "the false horned-lamb," referring to Rev. xiii. 11.

Satan having accused the children of Eve, Nomocrates receives the handwriting from heaven, by which Psyche (the soul) is handed over to hell, and Soma (the body) to death. Meanwhile the children of Ecclesia, (the Church,) Europæus, Africus, and Asia, are seized by Nomocrates, and detained in the prison of Sciolethron, (shadow of death,) to be handed over to Thanatus, (death,) his lictor. Ecclesia herself begins to be in peril. But when all seems ruined, and no help of man at hand, Christ (who is Philanthropus, lover of man, as Satan is called Misanthropus, hater of man) appears and assists the wretched sons of Adam, frees Psyche from hell, gives Soma the hope of a better life, and delivers the three sons of Ecclesia by means of Paul and Peter. He further strips Nomocrates of his right to the handwriting, and punishes Satan by sentencing him to chains for a thousand years. After a time, Satan, let loose again, raises terrific commotions and uproar by means of Antichrist, the pseudo-lamb, the enemy of the true Lamb and His Church. But the Lamb triumphs, and the Church is clothed for her marriage. The theatre is rent with deafening applause.

PROLOGUE.

"Peace be to you, and fruit of all your toils! Silent attention from you is the suit Of a new poet (to his audience new), While a new spectacle he brings before you Upon the stage, nought else than Christ triumphant!"

Oh that we saw Him coming in the clouds Triumphant! and perhaps that day is near. There shall be no stage spectacle that day, For with these eyes we shall behold at last The things fulfill'd that God has promised long. Meanwhile be not unwilling for a time To gaze as through a lattice, on the likeness Of these realities set forth before you.

Our theme is holy—all from that blessed book The Apocalypse, and speaks of things which all Have heard oft-times, but which no eye has seen. Lend me, then, sacred silence, such as men Refuse not when they meet in sanctuaries.

Why should not eyes as well as ears be holy?

First, we shall set before you the true form Of God's own Church; then Satan's rage and fury;

Next Antichrist revealed, with the dire tumults Raised everywhere by the Babylonian harlot. Nor less upon the stage shall come Nomocrates Who with his bill of charges troubles souls. But yet at length, triumphant over all, Christ shall be seen. Such is the scene before you.

Be silent, then; lend us your ears, we pray; We hire your tongue for silence and we seek Exemption from both sneers and flatteries, And envy, and all malice. Morose Aristarchus, And biting Memmius, be far from us; For we sing with the Graces and we know That we are not Roscius, but, on the other hand, We fondly trust that you are not as Momus.

The actors seek to please you all;
The poet seeks to injure none,
But to do good to all that come.
The same he asks of you again,
And will applaud you in return.

If this dramatic piece seem lengthen'd out, Remember that the matter is most varied. I own it has its chinks and chasms wide, Arising from the nature of the theme; But still good men are pleased with what is fair, The ill-intention'd not even with the best, Such is our prologue. It is a brief compend Of our dramatic piece, which is not brief."

This is the plain introduction, not certainly poetical, but in the approved style of the old Latin dramatists. The first act then opens. We hear Eve lamenting the misery brought into the world; then by a wide stretch we find ourselves at the side of Mary, lamenting her son, Jesus. They communicate their sorrows, and Eve asks much about Jesus, and has just been told His wondrous history and His death, without any cause in Him why He should die, when they are startled by a fearful sound overhead, a sound of war and uproar. At last Mary exclaims—"What can this be? Unless that heaven itself Is shaken into ruin, what can this mean?"

But Eve replies—

"Let us wait calmly, for I think the issue Must be the bringing forth of some strange wonder,
Great God!—O let us flee! 'Tis Satan, Satan!
Breathing out rage and fury."

It turns out that this is the battle spoken of in Rev. xii., Michael and his angels have been fighting in heaven against the dragon; and here is the old dragon, in his flight and disaster, belching out malice and impotent revenge. Part of Satan's soliloquy is as follows; its poetry far from Miltonic, and yet the vein of thought resembling Milton:—

"Woe! woe! Yet after all boast not, O Michael! Enjoy your victory; 'twas not won by you, Nor is it yours! For if the Godhead helped thee, Is it then wonderful that victory came? Were it a battle without God, between Me and all angels, and cherubs, And seraphs too, and though all came upon me In one tremendous onset, soon they should know How I would grasp them; and with hands, nails, heels, Thrust down, tear, crush them, and their brains dash out! Break their strong loins, grind every bone, stamp down, Trample, and thresh, and pound them, beat and bray them!"

Thus Satan raves; then suddenly he descries Psycheponus and Adopylus, with whom he condescends, after a furious scolding, to talk over the story of his defeat. But this scene passes, and we find ourselves listening to the calm voice of Jesus, risen victorious o'er hell and death. He brings out Psyche from her prison, while Satan looks on and gnashes his teeth in desperate but impotent hate. Christ triumphant, as he passes on, speaks to Psycheponus and Adopylus:—

"O death, I am thy death! O grave, thy grave!" While happy Psyche, delivered from death, hell, guilt, adores and wonders:—

"My Jesus, I am Thine! Whate'er I am, I owe it to Thy merit so abundant."

"Maximo merite Tuo," is the expression. But while Psyche is getting from the Lord still further tokens of victory, she turns pale. Christ asks, "Why tremblest thou?" "Behold him at my right hand, Satan!" Forthwith, Satan is compelled to deliver up the indictment containing all his charges against Psyche, and it is nailed to the cross. After this Christ speaks:

Christ.
"In heaven and earth, all power to me is given. Come hither Raphael; take this key from me, (It is the key of yonder bottomless pit;) This tether, too, and hurry off at once This hater of man's race, and bind him fast In that abyss."

Raphael.
"My Prince, it shall be done as Thou hast spoken."

Christ.
"Let him be there shut up and firmly held That he assault not any one on earth During the thousand years that now begin. There is my seal, to seal the prison door. And now, O Psyche, go to my disciples; The good news let them hear. Then for a time We both shall up to paradise ascend, Where you shall wait in joy a little season Thy brother Soma's resurrection-day."

(To be continued.)

A Tedious Preacher.

Baron Yelverton, when Chief Baron of the Exchequer in Ireland, went to a lent circuit, and one of the assize towns happened to be a place of which one of his college cotemporaries held the living; at his own request, the Chief Baron's reverend friend preached the assize sermon. The time being the month of March, the weather was cold, the Judge chilled, and unhappily the sermon long and the preacher tedious. After the discourse was over, the preacher descended from the pulpit and approaching the Judge, smirking and smiling, looking fully satisfied

with his own exertions, and expecting to receive the compliments and congratulations of his quondam chum.

"Well, my Lord," he asked, "and how did you like the sermon?"

"O, most wonderfully," replied Yelverton; "it was like the peace of God, it passed all understanding; and like his mercy, I thought it would have endured forever."

The Iceberg.

Some years since a vessel lay becalmed on a smooth sea, in the vicinity of an iceberg. In full view, the mountain mass of frozen splendor rose before the passengers of the vessel, its towers and pinnacles glittering in the sunlight, and clothed in the enchanting and varied colors of the rainbow. A party on board the vessel resolved to climb the steep sides of the iceberg, and spend the day in a picnic on the summit. The novelty and attraction of the hazardous enterprise blinded them to the danger, and they left the vessel, ascended the steep mountain of ice, spread their tablet on the summit, and enjoyed their dance of pleasure on the surface of the frosty marble. Nothing disturbed their security or marred their enjoyment. Their sport was finished, and they made their way down to the water level and embarked. But scarcely had they reached a safe distance before the loud crash of the crumbling mass was heard. The scene of their gayety was covered with the huge fragments of the falling pinnacles, and the giant iceberg rolled over with a shock that sent a thrill of awe and terror to the breast of every spectator. Not one of that gay party could ever be induced to try that rash experiment again.

But what is this world with all its brilliancy, with all its hopes, and its alluring pleasures, but a glittering iceberg, melting slowly away? Its false splendor, enchanting to the eye, dissolves, and as drop after drop trickles down its hidden pores, its very foundations are undermined, and the steady decay prepares for a sudden catastrophe. Such is the world to many who dance over its surface, and in a false security forget the treacherous footing on which they stand. But can any one who knows what it is, avoid feeling that every moment is pregnant with danger, and the final catastrophe is hastening on?—*The Prayer Meeting.*

For the Herald.

Sympathy.

Amid all the social feelings that are cultivated in the human heart, there is none which casts its fragrance on the dark storms of sorrow or contribute so much to our present happiness as sympathy. It is the fountain from which springs that friendly intercourse that renders life a blessing, that cheers the harsh word or unkind look, and causes the stream of friendship to flow sweetly along. In the affairs of interest and selfish passions, that attend the changing scenes of this life, how often man meets with disappointment in his professed friends. While enjoying wealth, or worshipping at the altars of fashion, he is owned by the moving multitude, but when the bow of hope is gone, and adversity settles like a dark cloud, he is too often deserted, and compelled to mourn in sorrow the society of the companions of his more prosperous hours.

The poet has sung what his aching heart at the time realized, when he touched his harp in such strains:—

"Friendship is but a name,
A charm that lulls to sleep,
A charm that follows wealth and fame,
But leaves the wretch to weep."

Bad however as the world is,—though often, when self is not the principle that incites to action, we find the human heart destitute of sympathy,—yet there are some, like stars breaking through the storm that darkens the skies: that shine like angels of mercy, kindling the sunlight of happiness beside the stricken household of sorrow and mourning.

When the priest and the levite have passed on, leaving the bruised stranger to perish, the good Samaritan stops, binds up his wounds, conveys him to the inn, ministers to his wounds.

It has been strikingly exemplified in the life of our great teacher, who wept at the grave of Lazarus, whose sympathies were broad as the human family—who came to our polluted earth not alone to save the high and mighty ones, but to give sin burdened souls a happy release, with a blessed hope, of “entering that rest that remains to the people of God.”

Sympathy for our race, pity for the fallen, ever seemed to dwell in His heart. He raised the widow's son, encouraged the down-trodden, healed the sick, comforted the mourner; and even the beggar in the street was not unnoticed.

Let no false pride, or vanity, keep us from following the example of one who went about doing good, that when He shall come to gather his ransomed ones, it may be said to us as one of old, “She hath done what she could.”

S. E. C.

Shafford Hollow, March 24, 1852.

“Will Jesus Come Quickly?”

Then let us often invite him to come. John did, for, having set forth His coming, he cried, ‘Even so, Amen.’ And again, ‘Even so, come Lord Jesus.’ So also, ‘the Spirit and the bride say, Come. And let him that heareth say, Come.’ Do we not wish the weary creation to rest? Do we not wish the suffering Church to be happy? Do we not wish Jesus to be honored, and glorified, where he suffered shame, contempt, and death? Do we not wish the reign of sin to cease, and the reign of perfect, perpetual, and universal holiness to commence? Do we not wish the kingdoms of this world to become the kingdoms of our God and of His Christ? Do we not wish the holy city, the New Jerusalem, the city that hath foundations, the city prepared for patriarchs, prophets, and all saints, to descend out of heaven from God? Do we not look and long for the new heavens, and the new earth, wherein dwelleth righteousness? Do we not desire to see Satan bound, and shut up in the bottomless pit, that he should deceive the nations no more. Do we not long to see the saints living and reigning with Christ on earth? Do we not desire to inherit all things, having God for our God, and enjoying the glorious liberty of the sons of God? In a word, do we not long to see Christ, to be with Christ, to be like Christ, to live and reign with Christ? Then let us often cry, ‘Come Lord Jesus, come quickly.’ For until Jesus comes, these things shall not be realized and enjoyed. But then the mystery of God will be finished; then shall be accomplished the exciting words, ‘The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.’ O glorious prospect! Good and gracious God hasten, O hasten it in Thy time!

“Will Jesus come quickly? Then sinners should beware. The coming of Jesus will, to the unconverted, be like the coming of the flood on the world of the ungodly, and like the fire and brimstone which destroyed the city of the plain. Then the door of hope will be shut, and shut for ever. Then the way of access to the throne of grace will be closed, and closed for ever. Then salvation will be impossible, and all that remains for the unconverted will be wrath, the wrath of God, the wrath of God for ever and for ever. Into the lake which burneth with brimstone and fire they must be cast. With Satan and his angels they will be doomed eternally to dwell. O, sinner, thoughtless sinner, ask the solemn question, ‘What will you do in the day of visitation?’ ‘How can you escape, if you neglect the great salvation?’

“O sinner, free and easy sinner, ‘What will you say when He shall punish thee?’ ‘The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all

should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burnt up. Seeing, then, that all these things are to be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?’ Reader are you ready for that solemn, that momentous event? Are you in Christ? Are you born again? Have you come to Jesus, as a poor sinner, to be saved by His grace? Make sure of this, for there is no safety without it. If you have come, come again, come daily, and live by the faith of the Son of God. If you have not come, or if there is any doubt about it, come, O, come at once—delay not one moment, lest Jesus come, or death arrest you, before you have fled for refuge to lay hold on the hope set before you in the gospel?

“My soul, see that thou art ready for the Lord's appearing. Keep thy conscience clean and tender, by faith in the atoning blood; keep thy eye fixed on the glory of thy God and Savior; and keep all thy talents employed in his service, and for his people's good. And now, O thou most gracious and most glorious God, prepare us for the coming of Thy beloved Son; by the teaching and operation of thy Holy Spirit, by daily communications of grace, and by close and intimate fellowship with Thyself, may we be made ready, and kept ready, that at the first signal of His presence we may rise and receive Him joyfully. Or if Thou should send for us by Thy messenger death, before the Master's advent, may we be equally ready, and willing to depart and be with Christ in Thy presence and glory. Give, O give us grace, that we may so believe, so live, and so work, as to be ready for whatever may come, for our dear Redeemer's sake. Amen.”—*Watchword for Christians. By Rev. J. Smith. London, 1862.*

The Rest which remaineth for the People of God.

BY THE REV. E. HOARE, M.A.,

Incumbent of Christ church, Ramsgate.

“There remaineth therefore a rest to the people of God.” Hebrews 4. 9.

(Continued from our last.)

In the first place, it is the rest of only a portion of God's elect. It is the privilege of the family in heaven; but, meanwhile, the family on earth, the younger brethren, are still struggling against sin, and fighting their way through a wicked world.

In the next place, even with themselves it is incomplete; for, according to the description of St. Paul, the spirits only are made perfect, while the poor body is lying under the curse of death, corrupting in the grave. The rest, therefore, cannot be complete until the whole man, soul and body, shall be reunited in its joy.

Nor is the triumph of the Redeemer yet perfected. He is still rejected and disobeyed. His law is still broken, and his saints still despised; and how can there be perfect rest till he see of the travail of his soul and is satisfied?—till the last enemy is destroyed, and the Lord alone exalted in his kingdom?

We are to look forward, then, for some more perfect rest still remaining for God's people. We have ascended two of the lower ridges in the range, but now we are to look out for the lofty mountain-top, which towers in heavenly grandeur above them all.

3. This perfect rest we shall find in the advent. “And to you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.” (2 Thess. 1: 7.)

In thus speaking of the rest of the Advent, it will be needless to draw any distinction between the two great periods into which the coming rest may be again divided, by the delivering up of the kingdom, as described in 1 Cor. 15: 24. The final hope presented to us in Scripture is the Advent; and the kingdom then to be introduced is the resting-point of our present faith.

Now, this rest has all the features of the rest in heaven. There is much added, but there is nothing taken away. There are the same persons enjoying it, viz., the redeemed. There is the same peace, the same security of outward circumstances, the same inward holiness, and the same satisfaction in Christ. He is still in the midst of his people, and through his grace they are still like him. But all the defective points of the other picture are now filled up, and the rest of expectation gives place to the rest of perfect and unmixed satisfaction in the eternal enjoyment of the Saviour's love.

(1.) It will be a rest enjoyed by the whole of God's elect. The whole body of God's chosen people may now be classed under three great divisions. There are those who, having fought the fight of faith, have departed hence, and fallen asleep in Jesus. Next, there are those who are in the midst of their conflict,—the present witnesses for Christ on earth; and, lastly, there are others not yet called, some unborn even in the world, and others not yet born of God. Now, the first of these classes is the only one that enjoys the rest of heaven; the second has the germ of it in the form of spiritual peace; but the third has not yet tasted of its blessing. But, at the coming, all shall be united; and all will be there, and all conquerors. The whole body of God's elect will be gathered, nor will there, throughout the multitude, be one in whom remains the smallest taint of sin. The dead will be there, for “those that sleep in Jesus will God bring with him;” and the living will be there, for “we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” And those yet unborn shall be there, for “the promise is to you and to your children, and to those that are afar off, even as many as the Lord your God shall call.”

Thus there will be a reunion of the living and dead in Christ.

Now, we must not underrate the pain of separation. Believers are borne through it by the Lord's grace; but still the pain is bitter, and the gentle heart must bleed at the day of parting. Our Lord himself wept at the death of Lazarus; and it is no sign of the Lord's spirit if we can watch unmoved death's progress, and bid a tearless farewell to those beloved associates whose faithful affection has been the joy and delight of our lives. It is a heartless son that does not weep over a mother's grave. And we may weep. The Scripture never tells us that we are not to sorrow, but rather gives directions as to the character of Christian grief. We are not to “sorrow as those that have no hope.” There is to be a gleam of sunshine sparkling in the tear; and the reason is, that when the Lord comes, there will be reunion, “for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

And who can attempt to realize the blessing of that united rest! Consider it for one moment, as it bears upon our homes. The pious mother, e. g., is gathered into her rest before the throne, and she leaves behind her group of little ones. How did she, when here, plead for them with God; how did she wrestle in unceasing prayer on their behalf; how did she strive with God, that whatever were withheld, this might be granted—that every one might be safe in Jesus! But the day of parting comes; the little group is gathered around her; she gives her last kiss, she offers her last prayer, and dies! She dies in the Lord, and so she rests before the throne; but the motherless children are left to buffet their way through this rough world, and to seek from strangers what no stranger can ever give,—the indescribable tenderness of a mother's love. But the prayer is heard, and they grow up as the soldiers of the Lord, faithful believers, and unflinching witnesses for the Cross: till at length there is a new sound heard,—it is the voice of the archangel, the trump of God: the Son of man is come, and those that sleep in Jesus are the joyful companions of his progress. Now, if all thoughts are not absorbed by the one subject of the Redeemer's glory, imagine, if you can, the unutterable joy which must fill the mother's

heart, when she is once more in the midst of her little ones, no longer now to part from them in the helplessness of their infancy, but to welcome them as her joyful companions in the kingdom, and to present them to the Lord as her joy and crown of rejoicing, that henceforth as one unbroken family they may altogether rest in Jesus.

Then, again, the living will attain their rest, or, in other words, the church militant will be merged into the church triumphant.

We cannot say that the people of God have entered into their rest, when a large portion of that people are still in the very midst of their conflict. The living believer is as dear to the Lord as the departed spirit before the throne. The poor unworthy Christian, who worships and witnesses below, who groans over indwelling sin, and struggles in weakness to glorify his Lord, has as close an interest in the Father's love, as the twenty-four elders who now surround the throne, for it is the righteousness of Christ that forms the only loveliness of them all; and while one saint is still struggling, the people of God are not yet perfected in their rest. But the rest at the Advent is to comprehend us all, as we are taught (11: 40), “God having provided some better thing for us, that they without us should not be made perfect.” They must not enter on the fullness of their joy till we are called to share it with them. Now, think of the rest as provided for the living church. The last days are to be charged with heavy trial. They are to be days of delusion, of deception, and distress. So terrible is to be their character, that the elect themselves shall scarcely stand, and for the elect's sake they must be shortened. The Lord's children will then be much like the little boat's crew on the sea of Galilee, toiling at the oar, but making no way against the storm. But as with them, so with us. He will come, walking on the waters; and the moment he comes there will be a calm. There will be none of the intermediate pain of death. The Sun of Righteousness will arise before the night of death closes in; and in the midst of their activity, they will find themselves resting in the Lord. There will be no tempters to deceive, no more doubts to harass, and no more Antichrists to persecute; the Lord himself shall put an end to all, and the Lord's people shall rest in his unresisted kingdom.

(To be continued.)

The destruction of Jerusalem.

Sir E. Bulwer Lytton lately delivered a lecture in Lincoln, Eng., on the early history of Eastern nations. He gave an outline of the history of the Babylonian, Assyrian, Persian, Egyptian, Greek and Jewish nations, and closed by the following description of the destruction of Jerusalem by Titus:

Six years after the birth of our Lord, Judea and Samaria became a Roman province, under subordinate Governors, the most famous of whom was Pontius Pilate. These Governors became so oppressive that the Jews broke out into rebellion, and seventy years after Christ, Jerusalem was finally besieged by Titus, afterwards Emperor of Rome. No tragedy on the stage has the same scenes of appalling terror as are to be found in the history of the siege. The city itself was rent by factions at the deadliest war with each other—all the elements of civil hatred had broken loose—the streets were slippery with the blood of citizens—brother slew brother—the granaries were set on fire—famine wasted those whom the sword did not slay. In the midst of these civic massacres, the Roman armies appeared before the walls of Jerusalem. Then, for a short time, the rival factions united against the common foe; they were again the valiant countrymen of David and Joshua—they sallied forth and scattered the eagles of Rome.

But the triumph was brief, and ferocity of the ill-fated Jews was soon again wasted on themselves. And Titus marched on, and encamped his armies close by the walls, and from the heights the Roman gazed with awe on the city of Jehovah.

Let us here pause, and take, ourselves, a mournful glance at Jerusalem as it then was. The ci-

ty was fortified by a triple wall, save on one side, where it was protected by deep and impassable ravines. These walls, of the most solid masonry, were guarded by strong towers; opposite to the loftiest of these towers Titus had encamped. From the height of that tower the sentinel might have seen stretched below the whole of that fair territory of Judea, about to pass from the countrymen of David. Within these walls was the palace of the kings—its roof of cedar, its doors of the rarest marbles, its chambers filled with the costliest draperies, and vessels of gold and silver. Groves and gardens gleaming with fountains, adorned with statues of bronze, divided the courts of the palace itself. But high above all, upon a precipitous rock, rose the temple, fortified and adorned by Solomon.

The temple was as strong without as a citadel, within more adorned than a palace. On entering you beheld porticoes of numberless columns of porphyry, marble and alabaster; gates adorned with gold and silver; among which was the wonderful gate called the Beautiful. Farther on, through the vast arch, was the sacred portal, which admitted into the interior of the temple itself, all sheeted over with gold and overhung with a vine-tree of gold, the branches of which were as large as a man. The roof of the temple, even on the outside, were set over with golden spikes, to prevent the birds settling there and defiling the holy dome. At a distance, the whole temple looked like a mount of snow, fretted with golden pinnacles. But alas! the veil of that temple had been already rent asunder by an inexpiable crime, and the Lord of Hosts did not fight with Israel.

But the enemy is thundering at the wall. All around the city rose immense machines, from which Titus poured down mighty fragments of rocks and showers of fire. The walls gave way, the city was entered—the temple itself was stormed. Famine, in the meantime, had made such havoc that the besieged were more like spectres than living men; they devoured the belts of their swords, the sandals of their feet.

Even nature itself so perished away, that a mother devoured her own infant—fulfilling the awful words of the warlike prophet who had first led the Jews toward the land of promise: "The tender and delicate woman amongst you, who would not venture to set the sole of her foot upon the ground, for delicateness and tenderness—her eye shall be evil toward her young one, and the children that she shall bear; for she shall eat them for want of all things, secretly, in the siege and straitness wherewith the enemy shall distress thee in thy gates."

Still, as if the foe and the famine were not scourge enough, citizens smote and murdered each other as they met in the way, false prophets ran howling through the streets—every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushing through the flames to perish amid its ruins. It was a calm summer night, the tenth of August; the whole hill on which stood the temple was one gigantic blaze of fire—the roofs of cedar crashed—the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter; the echoes of shrieks and yells rang back from the Hill of Zion and the Mount of Olives. Among the smoking ruins, and over piles of the dead, Titus planted the standard of Rome.

Thus were fulfilled the last avenging prophecies—thus perished Jerusalem. In that dreadful day men were still living who might have heard the warning voice of Him the crucified: "Verily I say unto you you all, these things shall come upon this generation. . . . O Jerusalem, thou that killest the prophets and stonest them that are sent unto thee. . . . behold your house is left unto you desolate!" And thus were the Hebrew people scattered over the face of the earth, still retaining, to this hour, their mysterious identity—still a living proof of the truth of those prophets they had scorned or slain—still vainly awaiting that Messiah whose Divine mission was fulfilled eighteen centuries ago upon the Mount of Calvary.

To the Patrons of the Herald.

For the successful prosecution of the work, for which the American Millennial Association was formed, funds are needed; and for the lack of these, the Association has not been able to do what it would have otherwise accomplished. The regular weekly issue of the Herald, also, is dependent on the generosity of friends for a few hundred dollars, annually, over and above the amount received from subscribers. The whole receipts during the year now closing, have not paid expenses; which will be embarrassing to the office, unless its friends supply the deficiency with their accustomed liberality. The promptness with which response was made two years since, to remove the debt from the Association, encouraged the hope that future aid would be supplied with equal generosity. It is not pleasant to be obliged to remind friends of these necessities; but it is still more unpleasant to lack the adequate means for the Herald's publication. This is the season of the year, when, better perhaps than any other, it is easier to obtain new subscribers, and to remit donations. Our treasury needs aid in both these directions; and will not the friends see to it that it is supplied? They would not wish us to abandon the Herald; but its weekly issue costs money, and it is not the policy of the Association to run into debt. We have kept out thus far, but without more abundant weekly remittances, this cannot continue. What is now wished for, is that every subscriber will endeavor to forward the name of an additional one. And we also wish to see a full column of Donations, each week, till it shall amount to \$400; which was needed by January first.

Brethren and Sisters, shall this expectation be realized?



ADVENT HERALD.

BOSTON, MAY 10, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cts. postage 11 cts. In gilt, \$1.00 11.

The P. O. address of Bro. D. Boody is changed from Rochester, to Almond, N. Y.

The P. O. address of Rev. J. F. Cotton, given last week as Box 1097, should have been Box 1079.

The Propriety of Correcting errors in Chronology, Criticised.

(Concluded.)

Thus it appears that the principle defect which was alleged to exist in Mr. Shimeall's work, and which in the opinion of his opponents constituted the head and front of his offending, is at any rate one with which the greatest Commentary of our day is equally chargeable, and, therefore, Mr. Shimeall has the consolation, at any rate, of having gone astray in very good company. Note 9.

The other faults which are asserted to be discoverable in his book are of microscopic and Lilliputian dimensions, and scarcely discoverable, when we look at the work as a whole, and perceive in it an immense amount of valuable information brought together, which is specially suited to these momentous times, and is for the most part in agreement with your views and those of other leading chronologists and commentators. Note 10.

I believe that Mr. Shimeall as well as yourself has studied chronology for more than twenty years, and there cannot be much real difference between your conclusions, since you both terminate the 6000 years within 13 years of the same period. In view of the common battle, which prophetic writers have to

fight, against ignorance and error on every side, it behoves them not to let discussion and discord creep into their ranks, but to bury the hatchet of mutual strife and to pass round the calumet of peace, and to prove the truth of the axiom that "in union there is strength." Note 11.

I would take this opportunity of mentioning with regard to an objection you have raised to Napoleon being the Head of the Ten Kingdoms, as expressed in my pamphlet on the End of the World, that it is not considered that Napoleon is yet the Head of the Ten Horns, because he is still one of the Horns themselves, but it is believed that, as the Personal Antichrist, he will ultimately appoint some deputy to preside over France and will then himself be an eleventh person beside the Ten Horns or Kings who will give their power and strength to him during the 3 1-2 years' hour of tribulation. I find that although Mr. Shimeall has not touched on this point in his book, yet he is most firmly of the opinion that Louis Napoleon is the Antichrist and eighth Head of the Beast and is destined to gain supreme power over England and America and to have a literal image made of himself and worshiped by his subjects under penalty of death in case of refusal to bow before it. Note 12

Your truly,

M. BAXTER.

P. S. In your extract on the first page of last week's Herald, two or three lines were missed out at the 8th line of the 2d Column, which interfered with the sense of the passage.

NOTES TO THE ABOVE.

NOTE 9. It is immaterial in what company a man goes astray. A blunder made by a king, or by a philosopher, is no less a blunder because of the kingly or other title. Truth is what is desired, and not agreement in error with some great mind who in other things is mainly correct. The question is, whether 89, or 70 years should be reckoned between the 4th year of Jehoiakim and 1st year of Cyrus. And that seventy years is the precise measurement of that period, is the conclusion of Messrs. Blair, Bickerseth, Birks, Browne, Chapin, Clinton, Cuninghame, Habershon, Hales, Jarves, Usher, the Duke of Manchester, Prideaux, Hengstenberg, Kennedy, Playfair, Petavious, and every writer of any reputation on Chronology. Expositors are not necessarily chronologists; but no standard writer on chronology gives other than seventy years for that period; the accuracy of which is thus demonstrated:

1st. By the prophecy, (Jer. 25: 11, 12,) that "these nations shall serve the king of Babylon seventy years;" which period must have begun when Judah became subject to Babylon, in the 4th year of Jehoiakim. And as God said, "When seventy years are accomplished, I will punish the king of Babylon and that nation," (24: 12,) that period must have ended when "Belshazzar the king of the Chaldeans was slain and Darius the Median took the kingdom," Dan. 5: 30 31. For service to the king of Babylon could not exist after its conquest. Both our correspondent and the one he defends, have confounded this service to Babylon with a captivity in Babylon. But God had said, "The nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it and dwell therein," Jer. 27: 12—showing that the 70 years service was not that of the captivity—there being 70 years from Jehoiakim to Cyrus, when the service to Babylon began and ended, and also 70 years between the burning of the temple in the 11th of Zedekiah, and its rebuilding 18 years after Babylon itself became tributary.

2d. By the Canon of Ptolemy, which reckons 70 years the length of the Babylonian kings covering this period.

3d. By the Chaldean Annals, as quoted by Josephus from Berosus.

4th. By Jewish history, which is in harmony with this period.

5th. By the Phenecian annals, also quoted by Josephus from Berosus.

6th. By the unerring calculations of Astronomy, in respect to eclipses, before and subsequent to that period; which requires it to have been of that length. And,

7th. The inaccuracy of the Table in "Bible Chronology" is proved by its conflict with the Scriptures. For,

1. The Scriptures give the 10th year of Zedekiah as coincident with the 18th of Nebuchadnezzar, (Jer. 32: 1); but the Table makes it synchronous with Nebuchadnezzar 11th—a discrepancy of six years.

2. The Scriptures make the 11th of Zedekiah synchronous with Nebuchadnezzar's 19th; but the table makes it his 13th—also a discrepancy of six years.—See Jer. 52: 4—12.

3. The Scriptures make Nebuchadnezzar's 1st year synchronous with Jehoiakim's 4th (Jer. 25: 1), but the table synchronizes it with Jehoiakim's 10th—another variation of six years.

4. The Scriptures place the reign of Jehoiachin in the eight year of Nebuchadnezzar (2 K. 24: 12); but according to the table it would be in Nebuchadnezzar 2d, another variation of six years from the Scriptures.

5. Twice do the Scriptures affirm that the 1st year of evil Merodach was "the seven and thirtieth year of the captivity of Jehoiachin," (2 K. 25: 27 and Jer. 52: 31); whilst the table puts Jehoiachin's captivity in A. M. 3519, and the first of Evil Merodach in A. M. 3561—42 years apart, and so varying five years from the Scriptures.

Again, the erroneousness of the table in "Bible Chronology," is shown by its inconsistency with the other parts of the book. On p. 105 it is stated that Daniel had his "visions of the four wild beasts, etc. (chap. 7: 8; 11,) in the fifty-third and fifty-sixth years of his captivity." But according to the table, the 3d of Belshazzar, in which Daniel had his vision of the 8th chapter, was only 49 years from the first of Nebuchadnezzar, which is there made to synchronize with Jehoiakim's 10th year, and would place Daniel's captivity in Jehoiakim's 4th year—19 years before the table begins the captivity; which is just the extent of the error, and makes those 19 years twice counted in the second, as well as in the first volume.

NOTE 10. It is so microscopic, how came our correspondent to think that "Bible Chronology" was erroneous to the extent of four years between Cyrus and our A. D.; twelve years between Amaziah and Azariah; two years before division of land; six years in the time of Joshua; and 9 years in the anarchy following? And was it a microscopic error to include the 24 years given to Samuel, in harmonizing the time with Paul's 450 from the division of the land to that prophet?—an inadvertence that is repeated?

NOTE 11. Most cordially would we welcome co-operation with all candid minds of similar views, but men of candor solicit and never repel the exposition of their errors. We should consider any union dearly purchased, if the price required to be paid for it was, that seeing an erroneous conclusion, we should be required to keep silent respecting it. Besides we have no election. Our readers demand of us that we analyze calculations of this nature, and give them the means of judging of the reliability of claimed demonstrations. And had we failed to show the truth, we should have been recreant to duty. For no confidence could be placed in the reliability of a guide, who fails to point out the pitfalls by the way. Our correspondent has not shown himself a safe leader, in thus attempting to deprecate the exposure of chronological errors.

NOTE 12. Such predictions as this are not in harmony with our views of the teachings of Revelation. We think, also, they tend to bring the study of prophecy into disrepute.

Self Immolation by a Boy.

A correspondent of the New York Observer, in giving an account of a revival at the Alpine House, in the vicinity of the White Mountains, N. H. states that among the subjects of grace were a man and wife who experienced great sorrow last summer (the summer of 1861) in the death of a dear boy of theirs by fire—an account of which went the rounds of the papers. This correspondent says:

"Little Charlie was really a remarkable child, especially in a fixed presentiment of early death—not expecting 'to be a man and join a brass band,' as he would have liked to, and hardly supposed when five years old, that he would live to be six. He even asked his mother, a few days before his death, whether she would prefer 'to be sick and die, or to be burned to death.'"

She, too, had sad forebodings, and when he had repeated his closing petitions every night in childish phrase, "Now, Lord, forgive father and mother and sister and brother, and baby and me, good night," she used to tremble lest his sweet voice should soon be hushed.

The fatal day came—a bright June morning. Little Charlie came in from his play, and begged to have his darling baby sister taken from the cradle that he might hold and sing to her. This he did, his mother joining him in his little song:

"Around the throne of God in heaven,
Thousands of Children stand."
He kissed the baby; the mother laid her in the cradle and left the room, and her beautiful boy took a match, ran out to his "play-house" among the boards and shavings, and in five minutes, by her reckoning, was brought back a blackened corpse! She had even suspected that he had a match, and had looked and called after him, almost to weak with vague apprehension to move.

"It was to be!" as she sadly remarked, and it seemed for a time as if that also was to be which she had mournfully predicted when clasping her boy to her bosom she had said to a friend, "If anything happens to little Charlie, I shall die."

She did not die, but lived to declare the works of the Lord. After months of agony, bordering on despair and distraction, she one day found a bit of crumpled paper with these lines and others:

"He has gone to heaven before us;
But he turns and waves his hand,
Pointing to the glories o'er us,
In that happy, happy land."

She resumed her singing, long silenced; she found her voice in prayer, and coming with joy to the table of Christ, she says the Lord has himself come and taken the place in her heart left void by the removal of her darling boy.

There was evidently a connection between the belief of this little boy of glorification at death and his self destruction; and this result, probably, would never have happened if he had been scripturally educated in the doctrine that the resurrection and the coming of Christ are the events that bring the crown and glory. It is a great pity that so much good poetry embodies so much unscriptural theology.

Questions about the Tabernacle.

30. What was contained in the inner sanctuary, or the Holy of holies?

Ans. It "had the golden censer, and the ark of the covenant overlaid with gold; in which was the golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory overshadowing the mercy seat." Heb. 9: 5.

31. What was the use made of the golden censer?

Ans. The golden censer was that referred to when God said the high-priest, on the 10th day of the Jewish 7th month, the great day of atonement, "shall take a censer full of burning coals of fire from off the altar of the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." Lev. 16: 12, 13.

32. How was the Ark of the Covenant made?

Ans. "The Ark of the Covenant was made of shittim-wood: two cubits and a half was the length of it, and a cubit and half the breadth of it: and he overlaid it with pure gold within and without, and made a crown of gold for it round about. And he cast for it four rings of gold, to be set by the four corners of it: even two rings upon one side of it. And he made staves of shittim-wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark." Ex. 37: 1-5.

33. What was the golden pot of manna?

Ans. The manna "was like coriander seed, white; and the taste of it was like wafers made with honey. And Moses said this is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. . . . As the Lord commanded Moses, so Aaron laid it up before the Testimony to be kept." Ex. 16: 33-4.

34. What was the rod of Aaron that budded?

Ans. It was the rod that budded when one was chosen from each tribe, to determine in which the Lord would recognize the priesthood. "Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their father's houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up their rods before the Lord in the tabernacle of witness. And it came to pass that on the morrow Moses went into the tabernacle of witness, and behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels." Num. 17: 6-10.

35. What were the tables of the Covenant?

Ans. Moses testifies: "The Lord said unto me, Hew thee two tables of stone, like unto the first, and come up unto me into the mount, and make me an ark of wood. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10: 1-5.

36. What was placed in the side of the ark?

Ans. "It came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bore the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the Lord your God, that it may be there for a witness against thee." Deut. 31: 24-26.

37. What was the cherubim of glory overshadowing the mercy seat?

Ans. "He made a mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy-seat: one cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubim on the two ends thereof. And the cherubim spread out their wings on high, and covered over the mercy-seat, with their faces one to another: even to the mercy-seat-ward were the faces of the cherubim." Ex. 37: 6-9.

38. From what may we judge that this was regarded as the throne of Jehovah when he gave audience to Israel and dispensed blessings to them?

Ans. The Lord said: "there will I meet with the children of Israel, and the Tabernacle shall be sanctified with my glory." "And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the Land of Egypt, that I may dwell among them." Ex. 29: 43, 45, 46.

Great Floods at the West.

CHICAGO, Ill., May 1. A special dispatch to the Times, from Cairo, says the steamer Diligence, from Tiptonville, reports an alarming stage of water in the surrounding country on the Mississippi. Hundreds of houses on the banks of the river there and at New Madrid are submerged.

Thousands of cattle, sheep and hogs have been washed away. Many families are living on flatboats. Every where along the river there is great suffering in consequence of the unprecedented flood. The whole of Columbus up to the fortifications is overflowed, and water is running into the windows of the houses. Hickman is also suffering greatly.

The fortifications at Island No. 10 and on the main land opposite are still above water, excepting the upper battery. A large amount of cannon and heavy ordnance stores captured from the rebels on the main land are still lying in the bayou, and cannot be removed until the water subsides. Point Pleasant is entirely drowned out.

The National Crisis.

The conviction is wide spread that the present is the very crisis of the present struggle of our government with the rebellion—the issue of which is much dependent on the battles now daily expected between the arrayed forces at Yorktown and Corinth. As all are anxiously waiting these movements, we cannot, in the absence of specified intelligence, do better than to give the following, contributed by Horace Greeley to the N. Y. Independent.

At the narrowest part of the peninsula which separates the waters of James River from those of the York, two great armies, together numbering hardly less than three hundred thousand combatants, now closely confront each other. A strong line of field-works and more elaborate fortifications cover the Rebel position, and forbid a further advance of the National forces, save at the cost of a deadly conflict under circumstances which secure great advantages to the intrenched and defending army. The ground is historic—it was there that Washington and Rochambeau gave the finishing blow to British domination on this continent, in the capture of Cornwallis and his army, more than eighty years ago. A conflict equally arduous, involving consequences still more momentous, between forces more equally matched, ten times more numerous, and at least equal in proportionate efficiency, is now plainly imminent—nay, may take place before these words can have passed through the press to their readers. Some of the ablest officers, trained at West Point and disciplined on the former battle-fields for the defense of the American Republic—Lee, Joseph Johnston, Samuel Cooper, with Jeff Davis himself, will here direct the traitor host that fights for Disunion. That the struggle will be a desperate one, none can doubt; let us humbly hope that its results will be auspicious to the speedy return of peace and the universal prevalence of Justice, Truth, and Liberty.

Far Westward of the Virginian battle-ground, near the north line of the State of Mississippi, but more than a hundred miles east of the great river, two other great armies face each other so nearly that any hour may see them grapple in deadly strife. Here Beauregard, Polk, Sterling Price, Van Dorn, and other noted Rebel chiefs, have collected a rapidly increasing army of not less than one hundred and fifty thousand men to resist the National forces, of equal strength, led by Halleck, Grant, and Buell. Here again the Rebels await attack in a position strong by nature and made far more so by art and industry, unless they can again precipitate their entire strength upon a surprised and unsupported fraction of their opponents, as they were enabled to do

on that mournful Sunday morning three or four weeks ago. This, however, is not conceivable; and a battle must ensue between nearly equal numbers, with the advantage of position very greatly on the side of the Rebels, while in arms and other important particulars there is a counterbalancing superiority on the part of the National forces. It were unwise to indulge in sanguine anticipations; yet, though Gen. Halleck is an untried commander, it would be sheer affectation to repress the confidence generally felt by the loyal in his triumph in the impending struggle.

Yet it must be borne in mind that this battle is to be fought in the very heart of the rebellion, where its spirit has been more violent and its domination more complete than any other section. Alabama, Mississippi, Georgia, Western Tennessee, and Arkansas, have scarcely heard the union lamented, much less defended, since they were swept into the swelling, roaring flood of slaveholding treason. Their young men, their poor men, have nearly all volunteered or been constrained to enter the military service of the despotism which now rules and scourges the South. Tennessee, now half recovered to the Union, has thirty or forty thousand of her youth in the ranks of Beauregard's army. Kentucky and Missouri, both union States, have each their thousands in the same service; while in Alabama, Mississippi, and the other Cotton States, no man can avow himself hostile to the rebel programme without putting his life in instant peril; and the new conscription of every citizen of the seceded States between the ages of 18 and 35, is sweeping all that remains of disposable force into the camps of Beauregard and his subordinates. Probably every day's delay adds some thousands to the numerical strength of the host which Halleck must encounter in the terrible conflict now awaited with such natural anxiety.

Count Mercier, the French Minister at Washington, whose recent visit to Norfolk and Richmond has naturally excited an interest which he declines to gratify, is personally intimate with many of the Rebel leaders, and is regarded by them as at heart a well-wisher to their cause. That he formally visited them in any official capacity, is not probable; but that he bore to them a friendly message from his Imperial master, assuring them of Napoleon's desire to interpose his good offices between them and destruction, is scarcely questionable. That the Emperor believes the time at length arrived in which his interposition might arrest the prodigal effusion of blood and restore peace to this distracted country by some acceptable compromise between the combatants, this mission clearly indicates. The pretense that the Plenipotentiary of a great power passed through the lines of two great hostile armies to the capital of a rebellion, on a purely mercantile errand, impelled by his sovereign's interest in a lot of tobacco, can deceive no one. Any of the French Consuls in the seceded States could have done such an errand without the aid of a steam frigate. M. Mercier's business in Richmond was of far higher importance, and far more consistent with the dignity of his position.

No matter—his mission was a failure. He found the master-spirits deaf to all his representations, and blindly intent on pushing the war to the last extremity. That they utterly refused to be reconciled to the Union on any terms, even of their own dictation, is well known; that they assured him of their determination never to make peace until Western Virginia, Tennessee, and perhaps Kentucky, Missouri, and Maryland also, were surrendered to them, is currently reported. At all events, the general result is certain: There is to be no peace without Disunion and the complete triumph of the rebels, unless they be vanquished and scattered in the battle-fields to which they invite us.

Should the pending battles result decidedly in our favor, it is hard to see how the struggle can be much longer protracted. If want of men does not paralyze the Rebellion, want of arms and other material resources soon must. The loss of New Orleans is a staggering blow, as no other city at all equal to this in wealth, population and position, remains to them. If they can win even partial victories over our two great armies, they may thereupon make new drafts on the credulity of their dupes, and perhaps concentrate or detach a force for the recovery of the Crescent City; but if beaten now in the fields where their intrenched armies await attack, they can hardly hope to recover. It is possible, indeed, that a reverse in the West may be counteracted by a success in the East, or vice versa; it is possible that the battles next to be fought may prove as indecisive as those near Pittsburg Landing; but neither supposition is probable. The obvious presumption is that the defeat of either of its great armies will prove a death-blow to the Rebellion.

Evacuation of Yorktown.

After putting the above in type, we have the following important intelligence.

Washington, May 4th—12: 30 P. M. The follow-

ing report has just been received from Fortress Monroe:

"Yorktown was evacuated last night. Our troops now occupy the enemy's works. The enemy left a large amount of camp equipage and guns, which they could not destroy for fear of being seen."

Headquarters Army of the Potomac, }
May 4—9 A. M. }

To Hon. E. M. Stanton, Secretary of war:

We have the ramparts. Have guns, ammunition, camp equipage, &c. We hold the entire line of his works, which the engineers report as being very strong. I have thrown all my cavalry and horse artillery in pursuit, supported by infantry. I move Franklin's division and as much more as I can transport by water up to West Point to-day. No time shall be lost. The gunboats have gone up York river. I omitted to state that Gloucester is also in our possession. I shall push the enemy to the wall.

(Signed) G. B. McCLELLAN.

Major General.

[From the Army Correspondent of the Associated Press.] This morning at 5 o'clock your correspondent entered the enemy's works, which the rear of their army deserted four hours before. Everything was found to be in utter confusion, as though they left in great haste. Between forty and fifty pieces of heavy artillery have been left on their works, after being spiked, together with a large amount of ammunition, medical stores, camp equipage and private property of their officers. A negro, who was left in the town, states that the rebels threw a large amount of ordnance stores into the river, to prevent its falling into our hands.

Several deserters have succeeded in running into our lines. One of them, a very intelligent man, originally from New York, who has been connected with the rebel ordnance department ever since the works at York town have been constructed, states that the rebels evacuated owing to the near approach of our parallels covering the immense siege works of our men, that they feared the success of the Union gunboats in the York and James rivers, by means of which their communication with the outer world would be cut off. The order to evacuate was given by Gen. Johnston, on Thursday, to commence the following morning, which was accordingly done.

Gen. Magruder was said to have most strenuously opposed the order, saying that if they could not whip the Federals here, there was no other place in Virginia where they could; that he swore in the presence of his men, who vociferously cheered him, losing complete control of himself.

The deserters all agree in stating that their troops were very much demoralized and disheartened when the order to evacuate was made public, as they all anticipated having an engagement at that point. They also agree that the rebels had 100,000 men on the peninsula, together with 400 pieces of field artillery.

From the best information received they have fallen back to Chickahominy Creek, beyond Williamsburg, where it is expected they will make a stand.

Immediately on the fact of the evacuation becoming known, the troops were ordered under arms and are now in motion from the right and left wings of the army. A large force, under command of Gen. Stoneman, consisting of cavalry, artillery and infantry, are in the advance, and will probably come up with the rear of the enemy before night, if they remain near Williamsburg.

The gunboats have passed above Yorktown and are now shelling the shore on the way up. Following them is a large steamer and other vessels loaded with troops, who will effect a landing.

Gen. Robert E. Lee, the rebel Commander-in-Chief, arrived at Yorktown on Wednesday and immediately examined the works of Gen. McClellan, when he is supposed to have recommended the abandonment of the rebel works, deeming them untenable.

Foreign News.

LOUIS NAPOLEON AND THE ROMAN QUESTION. The Paris correspondent of the New York Commercial Advertiser thus states what we presume to be about the actual position of the French Emperor on the much disputed question of his occupation of Rome:

"It is quite clear to every one who observes closely the course of events that the Emperor has determined to maintain his troops at Rome till the death of the Pope, unless some new and unlooked for event should enable him to evacuate sooner. Two objects are gained by this course—the satisfaction of the powerful clerical party in France, and the prevention of the return of the Austrians to Central Italy. It is an uncertain line of policy, surely, to wait for the death of a man in order to make a change; but the Pope is believed to hold to life at the present moment by a very frail tenure, and when there is great difficulty in fixing a policy this one may be considered as better than none at all."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Thoughts occasioned by Spring.

As Spring has returned, and the white mantle of the earth is disappearing, I have been thinking; and, while thinking, concluded to transfer my thoughts to paper. If you consider them suitable to be placed before the readers of your paper, you may use them.

First. That this earth, while clad in her white robe, was a good emblem of the state of purity in the creation. But as her mantle became rent and the dark spots began to come forth, it brought to mind how sin and iniquity began to creep forth and show themselves.

As Spring advanced, the rays of the sun caused the snow to disappear, and the dark spots to increase in number and size. It brought to mind how rapidly sin and iniquity have increased since the creation of man; for he was made holy. It seems now as though they have almost overcome purity and holiness, as the sun and the vapor from the earth have overcome the snow.

Secondly. That it is important that each person should try to stay the progress of sin, by not yielding to it. In so doing, we not only benefit ourselves but cast a saving influence over those around us, an influence that will last when we are gone. Perhaps some fellow traveler may take courage from our example, and rally when they are hard pressed by sin. The best time to commence is in youth, for then we may keep the doors closed to iniquity. But if neglected till middle age, it is very important that we commence immediately, in order to counteract some of the evil we have done. If we have neglected to work until old age, it is of all importance to act at once, for we must die and not live.

C. S. G.

The More Sure Word of Prophecy.

2 Peter 1: 19.

Peter assures those who had before obtained like precious faith with him, that they had not followed cunningly devised fables when they made known unto them the power and coming of their Lord Jesus Christ; but were eye witnesses of his majesty. Mark 9: 23. The apostles Peter, James, and John were not only eye witnesses of his life of humiliation, at his first coming, but of his glory, with which he would come in his kingdom.

He exhorts, then, to give "diligence to make" their "calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Peter assures them that Christ "received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." The doctrine concerning His coming and kingdom, taught them by Christ, is not the cunningly devised fable of an impostor, but was confirmed by God the Father. They heard that voice when they were with him on the holy mount. He then says: "We have a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place." This prophecy, as the time nears, will shed forth greater light to them that understand. As is said in Daniel, "The wise shall understand." Is not this the time? As the day or morning star lights up the heavens with its brilliancy at the dawn, so will this prophecy show the church the approaching day, when the Lord will come in his glory.

T. GILBERT.

Words of William Penn.

The following is from William Penn's writings: "O Christendom, my soul most fervently prays that, after all thy lofty profession of Christ and His meek and holy religion, thy unsuitable and un-Christlike life may not cast thee at that great assize of the world, and loose thee so great salvation at last. Hear me once, I beseech thee. Can Christ be thy Lord, and thou not obey Him? Or canst thou be His servant, and never serve Him? Be not

deceived. Such as thou sowest shalt thou reap. Gal. chap. 7. He is none of thy Saviour whilst thou neglectest His grace in thy heart, by which He should save thee. Come, what has He saved thee from? Has He saved thee from thy sinful lusts, thy worldly affections, and vain conversations? If not, then He is none of thy Saviour; for though He be offered a Saviour to all, yet He is actually a Saviour to those only that are saved by Him. And none are saved by Him that live in those evils by which they are lost from God, and which He came to save them from. It is sin which Christ came to save man from, and death and wrath as the wages of it. But those that are not saved, that is, delivered by the power of Christ in their souls from the power that sin has had over them, can never be saved from the death and wrath that are the assured wages of sin; so that as far as people obtain victory over the evil dispositions and fleshly lusts they have been addicted to, so far they are truly saved, and are witnesses of the redemption that comes by Jesus Christ. His name shadows his work. 'And thou shalt call His name Jesus, for he shall save His people from their sins.' Matt 1: 21. 'Behold,' said John, 'the Lamb of God, that taketh away the sin of the world.' John 1: 29. That is, behold Him whom God hath given to enlighten people, and for salvation to as many as receive Him and His light and grace into their hearts, and take up their daily cross and follow Him; such as rather deny themselves the pleasure of fulfilling their lusts than sin against the knowledge He hath given them of His will, or to do that they know they ought not to do."

I approve of the above, and would like to see it in the Advent Herald.

D. CAMPBELL.

East Famboro', C. W., April 17, 1862.

P. S. In the account of my wife's death you make me say, Rev. chap. 24, in place of Rev. 14:13.

D. C.

Candid.

A clergyman in Indiana, in sending pay for the continuance of the Herald, writes:—

"I differ from some of the Theological views maintained in the Herald, but regard its prophetic expositions as valuable, and its practical admonitions as excellent; therefore I gladly contribute, so far as paying the subscription price is concerned, to its support."

NOTE.—We cannot all expect to see eye to eye, while we can, as now, only see as through a glass darkly; but when the day of perfect vision shall have come, we shall overcome all our errors. Ed.

From Sister E. S. Brigham.

BRO. BLISS:—We prize the Herald, and wish to have it continued to us, and also to the world; and we would gladly assist in sending it to those obscure ones who are deprived of the privilege of hearing the truth from the living preacher (which is a privilege we know how to prize in W.), but sickness and death in our family prevent us from doing it at present. We are classed among the "poor of this world," but, if "rich in faith," are heirs to a large estate.

Nine weeks ago to-day we consigned to the tomb a sister, just in the bloom of youth. During her sickness she learned to love and appreciate the truth of Christ's second coming. We send one dollar, the last one of our sister's, wishing to use it in the support of the cause she loved. We hope to meet her in the morning of the resurrection, blooming in immortal youth and beauty, no more subject to disease,—and with all the good and blest to sing redemption's song. What a choir, and what a song! I am lost in the contemplation. Who can comprehend the grandeur and sublimity of that morn?

But I must stop. I know not where to stop when I contemplate this subject. I hope to join in that song.

MRS. E. S. BRIGHAM.

Westboro', Mass., April, 1862.

From Sister A. Muzzey.

BRO. BLISS:—Feeling to-day like a pilgrim and a stranger away from home, as all our forefathers were, the words of Jesus, before he was condemned to die, John 16th, 33:—"these things I have spoken unto you that in me ye might have peace: in the world ye shall have tribulation, but be of good cheer I have overcome the world," have been a solace to my soul in my pilgrimage.

I am away up in Cornwallace, N. S., about 80 miles from my P. O. address, Hillsburgh, Bear River, where there are but very few of like faith. A Bro. has brought me here, hoping I might through God do the people good, by enlightening their minds in the Scriptures; but who is sufficient for these things? It seems as though those that have closed their eyes and ears from the truth would not believe, if one should rise from the dead.

I have been perusing the Advent Herald to-day, and it really seemed like conversing with an old friend. Some names I see which are unfamiliar, and others I look for, but in vain. Where is Bro. I. Shipman? Why don't he write as formerly? How much I should love to read from my old familiar friends, with whom I have taken sweet council in days past, whose society I am now deprived of. Away in this Nova Scotia region, I found an old paper of July 24th, 1858, and while looking over the old pilgrim I found a sunny leaf from the life of a preacher, which proved to be from the pen of Bro. H. Bundy. It did me good to read from his pen so long ago; but I should be more pleased with something fresh from his heart.

I am lonely here, a stranger in a stranger land. O, how much I want to see my old friends, my brethren and sisters, again on my own American shore. Although deluged in war, yet in Jesus there is peace. Nothing can separate us from the love of Christ.

Since I came to N. S. I have done what little I could in my Master's Vineyard; but O, how much is needed a strong man, armed with the whole armor, to go through this region to give the alarm, and give the gospel trumpet a certain sound, that the people may wake up and prepare for the judgment. I believe there is but little time to work; the Master will soon come and reckon with his servants.

O how precious are the moments. How fast they fly. Our friends who sleep in Jesus will soon awake, and we shall greet them on the other blest shore. O happy day, when wars will cease and ransomed earth be filled with peace. We have not been waiting and looking in vain for our long absent Lord. O, no; behold he cometh. I believe we are in or immediately coming into the morning watch. Now don't start, Bro. Bliss, or think me fanatical, I have with others been long time on the lookout for day, and watching for the morning, and the midnight hour passed away sometime ago. We have been taking heed to the sure word of prophecy. Peter says we have done well, and we believe it; and now the day is about to dawn, the day star soon to rise, and Jesus comes in his glory. "Watchman what of the night?"

ABIGAIL MUZZEY.

Cornwallace, April 4th.

For the Herald.

Herod's Rash Oath.

BY D. HOYT WILLEY.

'Twas the birth day of a mighty king;
Lords, high captains and chief estates of Galilee
Had gathered then.
Pomp and pride, in vain display,
The palace of the mighty Herod thronged.
The dance and feast went on;
Many a gay laugh the walls resounded,
And many the wine cups filled.
'Twas here the fair Salome,
No hidden beauty undisplayed,
So well the mighty Tetrarch pleased.
Her fascinating charms his folly roused,
And by her beauty moved,
He made a rash, yet solemn vow,—
A vow that half his kingdom proffered,
Or whatever else her choice should be.
His vow he soon regretted;
For, when Satan rules the heart,
Each slight advantage sought and gained
Makes way for deeper crime.
The life of one she asked,
Who for words of truth and holiness,
And denouncing evil deeds,
Now shared the dungeon's gloomy cell;
And at the solemn hour of night,
When sleep his spirit held embraced,
The formidable deed was done.
No groan followed the fatal blow;
And no sound save the gurgling crimson,
Echoed to the dim walls his dreadful fate.
And while the dance and feast went on,
Within a charger the Baptist's head was brought,
And when before the damsel placed,
She cast a fiendish smile,
Like devils, when their work is completed.

For the Herald.

Lines.

Composed on board the schooner "Lively," sailing from Boston to Nova Scotia.

As I leave my own dear native land,
To sail o'er the ocean's blue deep,
To heaven I now lift my eye,—
O, Saviour, the vessel now keep.
Protect thy poor timorous child,
Bid storms and raging winds cease;
Yet give us a breeze that is mild.
Waft us on to a port where is peace.
I leave friends and brethren behind,
To sail to the old British shore;
But I hope to find friends that are kind,
And those who my Saviour adore.

With the wide-spreading sails o'er our heads,
And the vessel rocking beneath,
I think of my Saviour, who once
Was sailing upon the blue sea.

While asleep on his pillow he lay,
'Tis a cry of distress that he hears,
Saying, Master, O dost thou not care?
Lord, save, or we all perish here!

He bids the proud billows be stayed:
His voice, so melodious, is heard—
The winds and the waves they obeyed,
And calmness again is restored.

I ask, is my Saviour on board
This ship in which I now sail?
Ah, yes; I hear his glad voice,
Saying, I'm with thee to the end of the world.

And now upon deck I repair,
To watch if there are signs I can see;
But there's no land, or a sea-bird, to tell
That we near any harbor can be.

But still we are cheered on our way,
For the waves they are wafting us on,
And the captain and pilot doth say:
Take courage, I'll soon be at home.

As swiftly we glide on the deep,
There are signs we are nearing the port;
For the sea-weeds and white birds appear,
And there's land. O, how pleasant the sight!

And now we are landed all safe,
The perils of the deep now are o'er,—
Kind friends, they stand ready to greet,
On the fair Nova Scotian shore.

But our own Eden home is not gained;
That land is far brighter than this;
But we know we are nearing that port,
For the signs they are all in the past.

Our Saviour has given us signs,
By which we may all understand;
And we're nearing the harbor of rest,
And soon on Mount Zion we'll stand.

ABIGAIL MUZZEY.

From Bro. George T. Havens.

DEAR BRO. BLISS:—I hope yet to do something for the A. M. Association. My sympathies are with the cause; I hope to pray that much good may result therefrom. I do pray that you may be sustained, guided and directed in the discharge of your duties, and that the Herald may still proclaim the glad tidings of the soon-coming King, and to comfort the hearts of God's dear children.

Yours, GEORGE T. HAVENS.

Homer, Canada West, April 8, 1862.

From Bro. A. Ramsey.

BRO. BLISS:—I could not think of parting with the Herald in my family. It is all the Advent preaching we get, except that now and then we have a sermon from the Free Will Baptist minister. Bro. E. Burnham has preached here some, and was liked very much. I regret that I cannot do more for the cause I love; but you shall have my prayers and best wishes for your success.

AUGUSTUS RAMSEY.

Taunton Mass., April 12, 1862.

From Bro. John Reynolds.

BRO. BLISS:—It may appear to you that I have a large development of self-esteem, and think myself wiser than the ancients; but however this may be, if I say what is not true its falsity will be known in this age, as in the next,—and to our own master we must stand or fall. However large my self-esteem is, the organ of shame and pride are quite as large, and appear much larger to me. As I should be ashamed to teach what I have not learned, I must confess from the bottom of the heart that I feel proud of the mercy and goodness of God; or, in other words, I glory and rejoice that God has revealed his word unto babes. The foolishness of God is wiser than men, and the weakness of God is stronger than men. God's ways are high above man's, as high as the heaven is above the earth.

A correct view of any doctrine is not dependent on human wisdom, and any truth in the Bible will agree with every other; but in the study of the Bible there is the same gradation as in every other study—so we cannot expect to understand the meaning of the last chapter before we have learned the first. The first truth must be known before we are prepared to learn the next; and so on throughout the Bible, just the same as in every other study. Every succeeding revelation to the prophets is given with reference to that preceding, and it is expected that the preceding is understood. And whatever is peculiar in any succeeding revelation, and not before made known, must be explained, as we cannot be expected to understand it—this difference always being known between common science and the study of the Bible, that a portion of it refers to the age to come, and is not fully revealed. And as we feel assured, after years of patient and constant study, with a mind perfectly willing to yield to the teachings of the Bible, that we know what the beasts in Revela-

tion mean, we believe it is a duty to show it as we have learned it.

But to those who do not know the meaning of the beasts in Daniel, with their heads and horns, these views will not be seen. I mean the beasts in Revelation, chapters 12, 13, and 17; as the beasts of life, in chapters 4, 5, and 6 are entirely unlike them, and agree with Ezekiel's living creatures.

The true significance of the beasts of Daniel will enable us to know the meaning of these natural beasts in Revelation. The only difference in Revelation is that a power mentioned in Daniel is in Revelation represented by a beast and by heads. For it is a truth which all can see that the whole vision of Daniel, excepting a mere history of facts (which of course was no revelation), was concerning a power with which those beasts warred, and with which they were connected. These are simple truths, and only need to be looked at, with a willing mind and a desire to see the truth (as it appears to me), in order to be known.

And when it is said "Here is the mind which hath wisdom," it is the same as to say, understand this which follows, as this is the key to the whole subject and must be known, or you cannot know what this power represents. A right knowledge then of what follows in chapter 17 will explain all the rest; and as we have before stated that this power has a name, indicating its moral character, it must be known by this name, as all important to a right knowledge of these beasts.

JOHN REYNOLDS.

Marblehead, April 20, 1862.

From Bro. William P. Cutter.

BRO. BLISS:—I cannot do without the Herald. The Bible has seemed like a new book since reading it. I love it for its straight forward course.

WILLIAM P. CUTTER.

Round Pond, Me., April 27, 1862.

From Brother H. Canfield.

BRO. BLISS:—I take much pleasure and satisfaction in reading the Herald, especially the healthy, soul-cheering, original communications which frequently appear in its columns. It is a source of gratification that there are a few hundred souls scattered through this waste-howling wilderness, who in spite of wars and tumults, of worldly-mindedness and unbelief, are striving to fight the good fight of faith. I feel that we have many things to encourage us as we are journeying onward, and I sometimes think we are too unwilling to acknowledge the blessings we receive—too slow to realize the willingness of the Lord to bestow upon us the things that we need. We understand that our heavenly Father is more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children; yet how slow we are to ask, and how unwilling to "believe that we receive the things we ask for." May the Lord help our unbelief.

I frequently notice communications from persons who are deprived of the blessed privilege of meeting from time to time, with those of like precious faith; and I have been led to thank God that the Herald was so well adapted to the wants of such. It must be indeed a welcome weekly visitor. We may be separated from our dear brethren, yet by this means we can converse freely upon the subject which animates the hearts of all Christians—the return of the nobleman. Brethren and sisters, let us be more free to speak through this medium. We know not how a single sentence may encourage some weary soldier, who is struggling against the adverse winds of trial and affliction.

I would say, for the encouragement of others, that the Lord has seen fit to open a comparatively new field of labor and has greatly blessed the writer, unworthy as he is, in endeavoring to preach the Gospel. Bro. and sister Stetson moved from Danville to Wheelock some seven years since; and, being two faithful, well-tried soldiers of the Lord Jesus Christ, they have adorned their profession with a well ordered life and a godly conversation—which, by the way, is the very best preaching—and by their uniform consistent Christian character, have gained the confidence of their neighbors and acquaintances. After telling me plainly the state of feeling among the people in that vicinity in relation to the advent doctrine, which I confess was very discouraging—Bro. S. gave me an invitation to visit the place and preach. I did so, and to the best of my ability, presented our views of the Restitution. At the close of the services an expression of the meeting was called for as to whether I should visit them again. The result was an almost unanimous vote to continue the meetings. I have preached there once a fortnight for about three months, and measures have been taken by which the meetings will be continued. We have a very comfortable house of worship, formerly

occupied by the F. W. Baptists, but which is, I believe, a union house. The best of all is that a revival commenced soon after we began our labors there. Ten persons have been reclaimed and converted, and we are still hoping for a greater manifestation of God's power to save. I would here add that I have been aided by the efficient co-operation of Bro. Geo. D. Warren. The praise is all due the Lord—He is my strength and my salvation, and exceeding great reward.

Yours, in christian fellowship,

HENRY CANFIELD.

St. Johnsbury, Vt., April 21, 1862.

From Bro. F. Gunner.

DEAR BRO. BLISS:—My Post Office address, for the present, is Bridgborough, Burlington Co., N. J. I am mending my nets, and hoping to recruit the health of my family. Should any of the Churches wish me to visit them, I shall endeavor to comply.

F. GUNNER.

May 2, 1862.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent, . . . His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wes-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indelible investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Pert. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a

very bad case of sore eyes." Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
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Orrock's Army of the Great King	25	.07
Preble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Scriptural Action of Baptism	25	.12
Memoir of Permelia A. Carter	10	.05
Questions on Daniel	.12	.03
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Bible Class, or a Book for young people, on the second advent.	.15	.04
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The Christian Lyre	60	.09
Tracts in bound volumes, 1st volume,	15	.05
" " " 2d	15	.07
Wellcome on Matt. 24 and 25	.43	.06
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Works of Rev. John Cumming, D. D.:

On Romanism	50	.24
" " Exodus	25	.18
" " Leviticus	25	.16
Voices of the Day	.25	.16
The Great Tribulation	1.00	.15
" " " vol. 2	1.00	.15
The Great Preparation	1.00	.15

TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

	Price.
The Restitution	4 cts.
Osler's Prefigurations	6 "
The End, by Dr. Cumming	4 "
Letter to Dr. Raffles	4 "
Whiting's Prophetic View	4 "
Stewart on Prayer and Watchfulness	4 "
Brook on the Lord's Coming a Practical Doctrine	4 "
Brook on the Glorification of the Saints	4 "
Litch's Dialogue on the Nature of Man	6 "

Rome in a Puzzle.

Dublin, March 26, 1862.

The Pope, with his infallibility, and his cardinals, with their counsels, are in a sad puzzle, and what to do with them is a sad puzzle to the Roman Catholic potentates. It is a puzzle to all thinking people how his Italians have become, as he says disciples of indifference and infidelity, surrounding the centre of the only true church, and with such a staff of clergy, monks and nuns as might serve all Europe. And the French Emperor, and the Austrian, compelled to give freedom at home, cannot lend their forces to compel submission to effete and imbecile tyranny abroad. Spain has fished up some edicts of the dark ages, wherewith to punish Bible-reading, but this makes her odious to the universe. And in Ireland, where O'Connell, by his talk about civil and religious liberty all over the world, and Bishop Doyle, by encouraging discussion, had shaken the fetters that bound the Irish mind to Rome—though the Legate has rivetted these to Ultramontanism by steeping the people in superstition,—yet even the masses cannot understand why they should be called upon to pay and fight to hinder the freedom in Italy which they are taught to clamor for in Ireland.

It is not, however, the first time that far-famed wise men became brutishly foolish in their counsels, and men who were looked to as an oracle of God, found their devices prove the veriest foolishness. And rebellion is brought down to zero, by the constant harping upon the sin of subverting legitimate rule in Italy. At a so-called national banquet, on St. Patrick's day, not a M. P., D. S., J. P., or even an esquire, could be got to attend. The complaint was, Dr. Cullen had extinguished nationality.

Altogether, the Pontiff, and all connected with him, is a puzzle; people shake their heads and say, "These old-fashioned folks do well enough to conduct religious rites, but are unfit for the management of civil government, which must be adapted to ever-changing times, places and people." They cling to what they have got, saying, "It will last my time," but the period of diplomacy will run out about 1866, and so Alexander will cut the Gordian knot, which diplomacy fails to unravel, and the crash will come, the signal for the reign of truth, peace and holiness. ERNOROS.

The reports from Europe with regard to the growing wheat crops are unfavorable. The weather has been unpromising for a full harvest. The Mark Lane Express of the 14th says:

"We have become much more dependent on foreign supplies; and there is already greater firmness in the trade, notwithstanding good stock and heavy arrivals, more especially of American flour."

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 10, 1862.

Suffer Little Children to Come unto me.

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—Mark 10:14.

I.

They are gathering homeward, from every land,

One by one;

As their weary feet touch the shining strand,

One by one,

Their brows are inclosed in a golden crown,

Their travel-stained garments are all laid down;

And, clothed in white raiment, they rest on the mead,

Where the Lamb loveth His chosen to lead,

One by one.

II.

Before they rest they pass through the strife,

One by one;

Through the waters of death they enter life,

One by one.

To some are the floods of the river still As they ford, on their way to the heavenly hill,

To others the waves run fierce and wild; Yet all reach the home of the undefiled,

One by one.

We, too, shall come to the river side,

One by one;

We are nearing its waters each eventide,

One by one.

We can hear the noise and dash of the stream,

Now and again, through our life's deep dream;

Sometimes the floods all the banks o'er-flow,

Sometimes in ripples the small waves go,

One by one.

Father Haydn, the Great Musician.

Adapted from the German of Stiehr.

It was on an autumn day, in the year 1738, that a company of lively boys strolled out together into the forest. They each had a little bag; and all my little readers will now say, "Those boys went a nutting."

You are right.

The youngest in the company was very small, and only seven years old. Who ever heard of so little a fellow going in the forest to climb trees, and walk about and gather nuts? He soon grew very tired, and said to his companions: "I will sit down under this fir tree and rest myself. When you want to go home you will know where to find me. Now, don't forget me, and go home without me."

So they left the little boy there to sleep or do whatever he pleased. His attention was directed to a bird that was singing near by. You never saw a boy's eye sparkle as his did when he listened to it. The notes of the bird seemed to wake up his soul. He became so delighted that he forgot where he was. It seemed to him as if he were in some beautiful country, he could not tell where. When it stopped singing, he commenced. Then the bird answered him, and he answered it. They kept up the strange concert a good while. By and by the little songster flew off, and the boy lay down on the ground and went to dreaming. It was a pleasant dream, and afterward came to pass.

That was little Joseph Haydn.

His father was a poor man and worked hard at his business, which was wagon-making, from early in the morning until late in the evening. When he finished his work, and the family ended their supper, the old man would take down his harp, and tell all the children to sit beside one another on the long bench. After the first few notes he would commence to sing, then the mother, and then all the children. But little Joseph had the sweetest voice of all.

It seemed to him a hard task, however, to sit there all the while, and hear and see his father playing. "Why can't I play, too?" said he to himself. And many a time did he steal away from the old wooden bench and go out of doors. Then the question would be asked, "What has become of Joseph?" The answer always was, "He is out of doors, playing on his violin. He has two sticks which he draws across one another, and calls them his instrument." The old father and mother laughed heartily, and never punished their boy. He was always obedient, except when he wanted to play his violin. But his parents did not seem to think that he was going to do anything when he grew older. "He thinks of nothing but music," they said many a time; "all our children will come to something except poor little Joseph."

(To be continued.)

SICKNESS.—Sickness should teach us what a vain thing the world is; what a vile thing sin is; what a poor thing man is; and what a precious thing an interest in Christ is. —Mrs. Savage.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. \$5.00
Stephen Sherwin, Grafton, 1.00
Martin L. Jackson, Milesburg, Pa. 2.00
Mill. Aid Society in Providence, R.I. 16.30
Millennial Aid Society in Shiremanstown, Pa. 9.00
" " " New Kingstown, Pa. 4.50
S. Blanchard, Barre, Vt. 1.00
Lloyd N. Watkins, Toronto, C. W. 1.00
Church in Newburyport, 9.00
Pardon Ryan, Smith's Landing, N. J. 2.00
Josiah Vose, Westford, Mass. ("or more") 2.00
Henry Lunt, Jr., Newburyport, Mass. 2.00
Church in Stanstead, C. E. 4.00
Joel Cowee, Gardner, Mass. 1.00
Joseph Barker, Kincardine, C.W. 5.00
H. B. Eaton, M.D., Rockport, Me. 5.00
Edward Matthews, Middlebury, O. 1.00
Mrs. F. Beckwith, 1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00
Miss O. W. Allen, Johnson, Vt. 1.25
Mrs. Mary Ann Dowd, New Haven, Vt. 5.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

APPOINTMENTS.

The Messianic Conference, Pa., will hold its Annual Session at Shiremanstown, five miles west of Harrisburg (on the Cumberland Valley Railroad), TUESDAY, May 27, 1862. Abundant provision will be made for the accommodation of all who will attend. It is to be hoped that the several churches will be duly represented, by one or more delegates; and that our brethren in the ministry will be present without fail. J. LITCH, Pres't.

THE ANNUAL MEETING OF THE NORTHERN ILLINOIS CONFERENCE OF ADVENTISTS will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock P. M., to continue over the Sabbath. To all we say, Come and help build the wall, though it be in troublous times. H. G. McCULLOCH, Sec. of Conference.

THE CANADA EAST AND NORTHERN VERMONT CONFERENCE will be held (D. V.) in Waterloo, C. E. There will be preaching Tuesday evening, June 10th, and the business sessions will commence at half-past 10 A. M. of the 11th, and close on the Friday following. Hence it is desirable that all our ministers and delegates be present at the commencement. Preaching may be expected once or twice each day, from ministers of the Conference. Let the condition and wants of each church be reported by letter. Meetings will be continued over the following Lord's day. Ample accommodation will be provided for those from abroad. Let there be a general gathering of the waiting ones. Come, brethren and sisters, make some sacrifice, if need be, rather than fail to attend the meeting. R. HUTCHINSON, Pres't.

J. M. ORROCK, Sec'y of Conference.

As several friends have wished me to give notice of the time of my going to England, I would say, that if nothing in the providence of God prevent, I will go soon after the above named Conference. My address till then will be, Waterloo, C. E., or Derby Line, Vt., care of Elder J. M. Orrock. R. HUTCHINSON.

To Elder D. CAMPBELL:—I will try to answer yours next week. J. V. HIMES.

May 4, 1862.

MOORE'S VILLAGE, N. Y., April 19, 1862.

I would say to the brethren of Canada East, I shall visit them as soon as the roads permit.

I wish to say to the brethren in Canada West, that I will visit them, if the Lord will, some time in May. I shall be at Wellington Square the last Sabbath in May. B. S. REYNOLDS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A Bixbee. You do not say where your Herald has previously gone. Please inform us; as otherwise it will be going to two places.

J. Lull, \$1.00. Sent the 30th.
J. A. Henzy. Sent the 3d, to Trenton, per Adams & Co.
S. Foster. Sent the 3d, to Derby Line.
V. Newcomb. The "N. H." was a misprint—it being "Vt." on our books. We have no other subscriber of your name.

Ezra Shepherd. We received \$1.00 from you Apr. 19, which paid to No. 1115.

J. M. Orrock. It comprises eleven volumes, which we can get for you for \$6.50.
R. Hutchinson. It would be \$110.00 in the first, or \$60.00 in the second, each way, landing at Liverpool.

N. A. E. Luce. Sent the 6th.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MAY 6, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Needed January 1.

Amount of previous payments \$322.70
Mrs. Isaac Bell, Weedsport, N. Y., \$3.00
A Friend, North Abington, 1.00
Church in Stanstead, C. E., in addition to former annual donation, 1.00

Total received since Nov. 1. \$327.70

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

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MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, MAY 6.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

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A. Collins, 1118; L. G. Eord, 1127; Amanda Stuart, (if we read the name right), 1119—sent by Bro. B. S. Reynolds; C. Churchill, 1101; E. Durham, 1120—each \$1.00.

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Digitized by the Center for Adventist Research

High up on the northern slopes, far away from the ruins of the ancient villages, is a lovely glade, inclosed with oaks and adorned with flowers. Shut in from the world, all nature breathes a sense of repose, and a holy quiet reigns undisturbed within. The view of the blue sky is unobstructed, and here, in still night, watched only by the mute stars, the Son of God conversed with Moses and Elias touching "His decease, which He should accomplish at Jerusalem," and, as a preintimation of his glorified body after his ascension, "the fashion of his body was altered, and his raiment was white and glistening."—*Rev. J. P. Newman.*

John Fox's "Christ Triumphant."

(From the London Quarterly Journal of Prophecy.)

Continued from our last.

Our readers cannot fail to notice the singular view entertained by Fox regarding the thousand years. Along with not a few in his time, he fancied that the first thousand years after our Lord's resurrection formed the period foretold in Rev. xx. 1-4. It was a singular belief, no doubt, but yet it was not rare. They fancied that Christ, during those years when the gospel gained so many triumphs, had won His millennial victories; for they had heard not only of the martyrs' noble testimonies, but of the Roman empire at length professing the faith of Jesus. It was this, in part, that misled them; and partly, too, the circumstance that it was not till the first thousand years after the death of Christ that Popery began to wield the sceptre so irresistibly over the world.

When Popery had begun to develop itself, then (they concluded) the time foretold in Rev. xx. 1-4 was completed, and Satan had been let loose for a little season. We find Fox in his "Acts and Monuments of the Church," vol. i., p. 139, calculating that about the year 324, when the persecution under Licinius ended, and Constantine openly used all his influence for Christianity, the millennium began. "After which year," says he, "according to a preordained counsel of God, when His severity had been sufficiently declared upon His own house, it pleased Him to show mercy again, and to bind up Satan, the old serpent, according to the twentieth chapter of the Revelation, for the space of a thousand years, that is, from the time of Licinius to the time of John Wycliffe, of Huss, and others." Many in Fox's day, as well as Fox himself, were in the fullest sense men who wait for the Second Coming of Christ, not because they were premillennialists, but because they believed that were entered upon "the short time" during which Satan was loosed, and which was to be ended by the Great White Throne.

We find not a few other writers—such as Chytraeus, (who wrote "Explicatio Apocalypsis," in 1571), whose system in some respects differed from this—all coming to the same result, viz., the expectation of the sudden appearing of Christ. This class of writers held that from A. D. 73 to 1073, the thousand years ran their course, the gospel being preached, and the Church comparatively unmolested by persecuting oppressors. But in 1073, the power of Gregory VII., Hildebrand, manifested itself, exercising such fierce tyranny and opposition to the truth, that no one could mistake the full development of "the Man of Sin" foretold in 2 Thess. ii. And inasmuch as the Turks were specially troublesome and formidable to Christians at the same period, they concluded that in that ferocious adversary they had discovered "Gog and Magog." Nothing, therefore, in their theory remained to be fulfilled but the sudden appearing of the Lord, who was to "consume the Man of Sin with the Spirit of His mouth, and destroy him with the brightness of His Coming." Although, therefore, they were one with us in interposing no millennium between their day and the Coming of Christ, it was not for the same reason as we. It was, we believe, with this idea before him, that Luther so often spoke to this effect: "The last day is not far off." And Latimer: "Antichrist is known throughout all the world, therefore the day is not far off; so that it may come in my days, old as I am."

These explanations may aid us in understanding the attitude of parties in this sacred drama, and some of their allusions and expressions. Let us meanwhile proceed to Act II. The first scene of it introduces to our attention the angel Raphael thus soliloquizing:—

"A captive, and fast bound a thousand years, Satan, so irresistible till now, Lies in his prison-house; for so our Prince, The King of kings, was pleased to command. He that bound others is now bound in chains! Yet is he to be loosed again and to go forth From his dark cell to work ill for a season, And to deceive the world and all its tribes. That is the hour when sad calamity Shall furiously assail the Church of Christ. And then Pornapolis (the whorish city) Shall borrow from the dragon all his power, And act as his vicegerent far and wide. Alas! disaster and distress not small Too surely she shall work, when forth she sends Her cruel agent, her Diocetes stern. Yet nothing but the body shall he hurt; The souls are ours, and have a place with us In heaven, for so the Lamb of God Has by His blood made sure. To Him be thanks, Eternal thanks, for He has won it all!"

Then follow the samples of persecution, some of them curiously neglectful of all chronology. In Scene 4, a messenger from hell, Anabasis, appears, carrying letters to Pornapolis, the whore of Babylon, from Satan still bound, urging her to carry on her cruel work busily and unrelentingly—

"Until that, loosed from the Tatarian chain, He once again appear upon the scene, When the thousand years have run their course."

At the opening of Act III. we find Ecclesia lamenting her oppressed state; and then, in the Second Scene, Nomocrates (the law-power in the soul) alarming her by his demands. But in the next scene we find (that this is one of the anachronisms of the piece) this tyrant suddenly getting news of Christ's resurrection and all its blessed results. We find Psycheponus, one of his attendants, appearing on the stage in great trepidation and excitement:—

Psycheph. "Fear meets me everywhere, nor do I see an end of fleeing!"

Nomocr. "What's this? What's happened? What's all this confusion?"

Psycheph. "Evil, Nomocrates, nothing but evil now!"

Nomocr. "Speak out—speak plainly! What is this you mean?"

Psycheph. "Willing or unwilling, all is lost to me!"

Nomocr. "What is it? Can't you tell at once what it is?"

Psycheph. "All, all, I say, is lost!"

Nomocr. "Then tell it out."

Psycheph. "We are buried! Yes, I say we're buried all!"

Nomocr. "What?"

At this moment two more attendants appear, viz.—Death and the Keeper of the gates of Hades, Thanatus and Adopylos, i. e.

Thanatus exclaims as he enters—

"He has destroy'd us all! utterly ruin'd!"

Adopylus "He has slain us!"

Nomocr. "Who? who has done it?"

Adopyl. "He has uprooted us from the very root!"

Nomocr. "But who, who is it, that has wrought this woe?"

Thanatus. "The very being whom I slew outright."

Nomocr. "What mean you? Who?"

Thanat. "Christ!"

Nomocr. "Xylonicus! who hung upon the cross?"

He whom I sentenced to a thorough death?"

Thanat. "But he has risen?"

Nomocr. "Risen?"

Psycheph. "Ay, he has risen!"

Nomocr. "Can I believe my ears?"

Adopyl. "Not only risen, but to our realms yet more!"

Nomocr. "What more? What more?"

Psycheph. "Wrought havoc. He has robb'd them of their prey."

It turned out, among other things, that Nomocrates has been rifled of his "handwriting that was against us." It has been nailed to the cross. Then, in another scene, Diocetes, Anabasis, and Pornapolis join in one grand conspiracy. But ever and anon they are alarmed by rumours of what Christ is soon to do for their destruction.

Act IV., Scene 1, brings before us the fear of Ecclesia at the report that Satan is soon to be loosed again, which well-founded dread is soon realized by Satan himself appearing on the stage. But we need not give his utterances further than to state that he is introduced as resolving to try the Church with every temptation with which he has assailed the Lord Jesus. In pursuance of his plan, he raises up in Babylon, or Pornapolis, the formidable imitation of Christ in Pseudamnus, the pseudo-Lamb of God alluding evidently to Rev. xii. 11. And now deceit, imposture, allurements, fascination, threats, promises, are each tried in turn, in order to deceive and ruin souls. We have many allusions to the times of persecution and the arts and practices of Rome in Fox's own day, down to the prison "Bohardo." But there in nothing very interesting, neither is there much of poetry or spirit in it; and for that reason we pass on to the closing scenes.

In Act V., Scene 4, Ecclesia (the Church) speaks as if things were not come to their last stage—

"'Tis theirs to wrong us, ours to bear the wrong; This is the part and triumph of the saints, (Rev. xii. 14.)

This monster nought can quell but Christ's appearing.

And we will leave the victory to His hands.

Most gladly do I bear, for Christ's dear sake,

All I have borne, and greater ills than these

To bear I'm ready—none can conquer Him?

We bear His marks, let Him avenge His cause.

Long have we suffer'd, but ere long at last

He shall appear to end our many trials.

Meanwhile to pray and watch, let that be ours—

What means the cracking of those opening doors?"

Africus. "Virgins with lamps, and torches flaring high? What mean they issuing forth at such a time?"

Ecclesia. "These are my friends! I know them! They will wait the arrival of the Bridegroom, till He come.

(To be continued.)

The Rest which remaineth for the People of God.

BY THE REV. E. HOARE, M.A.,

Incumbent of Christ church, Ramsgate.

"There remaineth therefore a rest to the people of God." Hebrews 4. 9.

(Continued from our last.)

2. We found the present rest in heaven to be imperfect, inasmuch as it does not include the body. It is the perfect fulfillment of our Lord's promise, "Ye shall find rest unto your souls;" but the beautiful body, which God created in his own likeness, is still the subject of fatigue, decay, and death. It would be wasting time to point out how long living believers are deprived in the body of their rest. The labor for daily bread, the sense of fatigue, the cares and pains of sickness, and the irresistible approach of age, are all daily witnesses that the poor fallen body is bereft of its rest. And the bodies of the departed have only advanced one step further in their ruin. With them the work is complete, which with us is only in its progress. It is no rest to be scattered to the winds in dust, no rest to be the prey of worms; it is the curse of God which has taken all present rest from the flesh. But in the midst of all this ruin we are taught by David, Psalm 16. 9, that "the flesh itself shall rest in hope," i. e., that even the very limbs shall submit peacefully to their ruin, in the blessed expectation that they too shall have their rest at the resurrection. Then death will be swallowed up in victory; then the Lord will fulfill his promise, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." It will not matter then at which period of the body's ruin we are found. If dead, we shall be raised, and if living, we shall

be changed: the martyr's ashes will be gathered, and the wearied frame of the living believer will be transformed; so that all together shall rest in an incorruptible immortality: "He that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them." There will be a total rest from all those ills that flesh is heir to, for the promise is, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain;" and there will be a total rest from all toil of weariness; for if there be work, it will be without fatigue, for "he shall change our vile body that it may be fashioned like unto his glorious body," and then will the ancient promise have its complete fulfillment:—"They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

(3.) But the crowning joy of this rest will be that the Redeemer's kingdom will be then complete.

Accordingly, the language both of the Psalm and chapter speaks of it not merely as his people's rest, but as his own: "If they shall enter into my rest;" and again, v. 1, "a promise is left us of entering into his rest;" the idea of which words appears that it is a rest which he not merely provides, but enjoys, admitting his people to enjoy it with him. The rest on the Sabbath is the share which God has given us of the rest which he himself enjoyed after creation; and our rest in the Lord will be in like manner our fellowship in the rest which he himself shall enjoy after redemption. Thus it is impossible to enter on the fulness of the rest until the coming, for till then the Lord's kingdom will not be perfected. It is not yet perfect even in his elect, much less in the world. There may be thousands, and tens of thousands of chosen saints not yet called to his kingdom; and even in those that are called, how many and how grievous are the defects! He is working a daily work in the ingathering of souls, and carrying on a daily contest with the great enemy on our behalf. But if this is the case with his chosen, how much more is his kingdom resisted in the world! The world lieth in wickedness, and Satan is permitted to retain such a power, that he had the daring boldness to presume to tempt the Saviour, by the specious offer of a willing surrender of his sovereignty. Hence we are to look forward to a time when the Saviour himself shall rest; when as God rested on the seventh day at the close of a finished creation, the Redeemer shall rest in full satisfaction in the enjoyment of a perfected redemption; when, according to the language of the prophet, "he shall see of the travail of his soul, and shall be satisfied."

Now this is the rest in store for us at the Advent.

It will be a rest from toil, or, as the text expresses it, a Sabbath-keeping,—the holy repose of one whose work is finished. When he died on the cross, he said, "It is finished," for the work of atonement was complete, and at his advent again he may say, "It is finished," for his mediatorial work will then be perfected. We cannot fathom the deep mystery of God resting, but we may gain some insight into the blessed character of that marvellous rest. All conditions of the eternal covenant will then be fulfilled, and all the work to which he was anointed amply performed. There will not remain one of his elect ungathered, nor a single spot on the garment of any one of them, when He presents them spotless and unblameable before the throne. Throughout the world will there be found no rebel thoughts, for the "new heavens and the new earth" shall be filled with righteousness; there shall be no support of sin, no strife and backbitings; "nation shall not lift up sword against nation, neither shall they learn war any more." There shall be no more blood-stained battle-fields, nor any broken-hearted widows, for the whole world shall rest under the holy sovereignty of the Prince of Peace.

To be continued.

[There are some sentiments in the above peculiar to the author; but the general treatment of the rest at the advent is so admirable, that we transfer it to our columns.

Ed.]

Deus Eversor.

There is a prophetic phrase which, though it was first used in a particular application, describes a general truth in relation to God's providence over nations: "I will overturn, overturn, overturn it; and it shall be no more, until He shall come whose right it is; and I will give it him." The political dynasty founded by David and perpetuated through so many generations of his descendants, was to terminate with the reign of Zedekiah, and the Babylonian conquest was to be followed by revolution after revolution in the condition and government of the chosen people. The throne of David should be no more till the coming of the promised Christ to reign in a new kingdom of God. But as is often the case in prophecy, the language used on a particular occasion and for a particular purpose, announces a comprehensive principle. All prophecy, in regard to the powers and dominions of this world, represents God as the great revolutionizer, subverting thrones, breaking down empires, and so helping on the progress of a new a better kingdom in which his own Anointed reigns. All history, interpreted in the light of prophecy, is a revelation of God overturning, overturning, and still overturning among the nations. One power after another comes into view; extends itself by conquest or by peaceful growth and acquisition; makes some contribution perhaps, willingly or unwillingly, to the general progress of the human race; and then falls, because God has overturned it in his inevitable displeasure against some great wickedness that would not be reformed.

For example: Those earliest of empires—the Egyptian, the Assyrian, the Babylonian, the Persian—had each its day of progress and of military and commercial ascendancy, making the wealth of many lands and of distant climes subsidiary to its splendor; each in its turn contributed something, under God's all-arranging providence, to the advancement or extension of material civilization; and each in its turn, weighed down by some wickedness that could no longer be endured, fell into ruin under the visitation of God's justice. Philosophical history, analyzing the facts which it records, and tracing out the causes of national decay and death in successive eras, is compelled to teach the same lessons which the Bible teaches. Little as it can learn concerning the institution, the laws, the culture, and the manners of empires that rose and fell so long ago, it is sure of this,—that each of those empires in its turn contributed something to the world's progress, or had the opportunity and means of doing so,—and that each in its turn fell and perished because there is a divine nemesis that may wait, and wait, but cannot be evaded, and does not fail to smite in its own time the wickedness of nations.

In proportion as the records of history become more ample and authentic, the principle which we have indicated as essential to the philosophy of history, is more fully exhibited and illustrated. While the old empires were successively rising and falling in the valley of the Nile and in regions beyond the Euphrates, there was growing up, on the opposite side of the Mediterranean, far from the rivalries of Egypt and Assyria, a people whose influence on the destinies of the world will never cease to be recognized. Their quick intelligence, their exquisite sense of beauty, their creative art, their genius in literature, their curious inquiries after speculative truth, their shrewdness in commerce, their prowess in arms, and their passion for liberty, gave to the Greeks a marked pre-eminence among nations. But the ineradicable vices of the Greek civilization were fatal to the race. Their democratic energy, and their patriotic heroism, withstood the shock of Persian invasion, and turned back the wave of Oriental conquest from Europe; but with all their passion for liberty they could not maintain their own self-government—Still less could they become the apostles of liberty for the world. Their love of liberty was not the love of justice; its aspiration was "Liberty for the Greek, and slavery for the barbarian—liberty for us, and slavery for all the world beside!" With all their passion for liberty, they were the

unrelenting oppressors of a subject population whose human rights they would not acknowledge, and whose presence among them, though it seemed to enrich them with the fruits of unrewarded labor, fostered their indolence and their pride, and made them weak while it made them rapacious. God's justice, ruling in his providence, could not permit such a nation to go unpunished. Having trained themselves to an incapacity of any higher sentiment than a narrow state-rights patriotism, they suffered by mutual violence in the perpetual conflicts of confederate but ever disunited states, till, by a natural fall, they became the subjects of a royal filibuster who led them forth to conquer the world. Greek dynasties reigned in Egypt, in Syria, and in Babylon; and the Greek became, for a while, the almost universal language of literature, of commerce, and of dominion. But all the history of those dynasties, and of the people which God has raised up for so great an influence on the world, is a constant illustration of the great truth that there is a divine providence over nations ever testifying against iniquity. All may be summed up in that prophetic word of God, "I will overturn, overturn, overturn." All illustrates what sovereign monarchs and sovereign nations, the founders of polities and the architects of empire, are so prone to forget—that nothing can be stable which is not established in righteousness.

Let it be remembered then, (for the thought is pertinent to the present condition of our public affairs,) that, under the holy providence of God, the world is governed from age to age in the interest of righteousness and against all forms of iniquity and evil doing; and that though there may be times when it seems to a doubting mind as if this world were given to the wicked, when unbelief scoffs at the humbled majesty of right, and when faith is constrained to cry, O Lord, how long,—God is always working in his own methods, and by his own instruments, to "overturn, overturn, overturn," till every mighty wrong shall be subverted and removed—till justice, supreme over all power and privilege, shall be the inspiration of all law—and till his own anointed Son shall reign throughout the earth. This is an element of Christian faith—this the constant expectation of the living church through all the ages of her testimony, whether in action or in suffering. This is the burden of all prophecy—this the light that shines along the track of time, growing brighter as the world advances and God's plan unfolds itself in history. God "overturns, overturns, overturns;" one power after another, one nation after another, one mighty iniquity after another, falls and is no more; while earth and heaven are waiting till He shall come whose right it is to reign.

We are in the midst of such an overturning. — N. Y. Independent.

The Effect of Pardon.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of his regiment, for some misdemeanor. The officer entering the soldier's name said, "Here is—, again, what can we do with him; he has gone through almost every ordeal?" The sergeant major, M. B., apologized for intruding, and said, "There is one thing which has never been done with him yet, sir." "What is that, sergeant-major?" "Well, sir, he has never been forgiven." "Forgiven!" said the Col. "Here is his case entered." "Yes, but the man is now before you, and you can cancel it." After the colonel had reflected for a few minutes, he ordered the man to be brought in, when he asked him what he had to say relative to the charge brought against him. "Nothing sir," was the reply, "only that I am sorry for what I have done." After making some remarks, the colonel said, "Well, we have resolved to forgive you." The soldier was struck with astonishment, the tears started from his eyes—he wept. The colonel, with the adjutant and others present, felt deeply when they saw the man so humbled. He thanked the colonel for his kindness and retired. The narrator had the soldier under his notice for two years and a half after this, and never during that

time was there a charge brought against him, or a fault found with him. Mercy triumphed! Kindness conquered! The man was won!

This is just the method God adopts with us in the everlasting gospel. We are guilty. The charges are brought against us. The case is entered. But the Lord delighteth in mercy. He seeks to melt us by his love. He is ready to forgive; saying, "Only acknowledge thine iniquities." And then offers us a pardon—a pardon, not of one sin, but of all our sins. A pardon that will bring peace to the conscience on earth, and entitle us to eternal rest in heaven. The soldier, in the case before us, gladly accepted the pardon, was melted down by the kindness of his colonel, and wept like a child would weep. But sinners too often hear of God's forgiving love without emotion, and instead of humbly confessing their sins, and gladly embracing the pardon offered, they treat it with neglect or contempt. What can be the reason of this? The reason is, they do not realize their criminality, or the danger which they are exposed—they do not believe in the punishment which their sins deserve, and therefore they treat the gospel as if it were a fable, or a subject of no importance.

Reader, have you felt that you are guilty before God? Guilty of breaking his law, which is holy, just and good. Guilty, not of breaking the law once, but ten thousand times—not in one form, but in a multitude of ways—so that if God were to punish you according to your desert, he must sentence you to perdition. Have you understood the gospel, which tells you that God is loth to punish you, that he hath no pleasure in the death of a sinner; to prove which he spared not his Son, but delivered him up, the just for the unjust; to bear our sins, to atone for our guilt; and so God may be just, and yet pardon and justify every sinner that believes on him? Do you see that God offers to pardon you, invites you to come to his throne of grace, that you may obtain mercy—and has long been, and is now, waiting to be gracious unto you? What would you have said if the soldier referred to had insulted his colonel when he told him he made up his mind to forgive him, and had told him he did not want his pardon,—but that he was a most hardened and ungrateful wretch? Yet if you refuse, or neglect to humble yourself before God, and ask for the pardon promised in his word, you are acting just such a part before God. O, the folly, the consummate folly of the man who trifles with eternal punishment—who rejects the Savior of sinners—who refuses to come to God by him, that he may be pardoned, sanctified, and saved!

Grace teaches good works. The pardoned soldier became a changed man—mercy did what punishment could not, for it thoroughly reformed him. So, if we believe the love that God has to us, if we receive the message of his mercy, the promise of his grace, and come to him for pardon and obtain it, we shall find that the grace of God, that bringeth salvation to us, will teach us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world. Nothing softens the heart like kindness, and therefore in the gospel the kindness of God our Savior is set before us. Nothing inspires the soul with gratitude like love, nor will anything make us desire to walk as to please God like gratitude; and therefore the gospel minister cries, "Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins?" If the grace that presents a free, full, and everlasting pardon of all sin, will not melt our hard hearts, and reform our vicious lives, nothing will. The law with its rigid requirements and terrible threatenings only hardens the sinner's heart, and renders him obdurate and sullen; but the gospel with its sweet invitations, gracious provision, and glorious promises, melts, humbles, and remodels every heart; it consequently reforms, regulates, and consecrates the life to God's glory and praise. Once more, reader, that gospel speaks to you. Once more, the God of all grace addresses you. After living so long in sin, after hardening yourself against him so often, after treating him with criminal contempt, he says, "Come now, and let us reason together: though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool." That is,

they shall be blotted out, they shall be all forgiven, and you shall be white as the driven snow, and clean as the well-washed wool. And even if my reader be a desperate sinner, one of the foulest transgressors, one of the basest of Adam's race; yea, if you are the vilest that ever breathed God's air, or blasphemed God's holy name, or injured your fellow-men; if you deserve the lowest and hottest sheol, yet to you, to you at this moment, to you, after all that you have done, God speaks, not in a voice of thunder—speaks not in wrath, but in mercy—speaks as if he were not willing that any should perish, but that all should come to repentance—and what, think you, are his words? "Wonder, O heavens! Be astonished, O earth!" God the infinitely holy! God, the inflexibly righteous! God says to the vilest out of hell, "Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked, the desperately wicked, forsake his ways, and the unrighteous man his thoughts;" the man of no character, the most depraved, "and let him return unto the Lord, and he will have mercy;" yea, he will have mercy, for he delights to do so, He will have mercy upon him; "and to our God, for he will abundantly pardon." Abundantly pardon! Yes, he will pardon all sin, all sin completely. Pardon with his whole heart, and with his whole soul. Pardon so as to cover sin, so as to annihilate the charge of sin, so as to free from all the penal consequences of sin, and from the consequences of sin for ever. He will forgive all; not only forgive, but forget. Hear his own precious words, "I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." O, blessed assurance, that God will not only blot our sins out of his book, but out of his memory, so that they shall be remembered no more.—British Workman.

For the Herald. **This Generation.**

Our Lord, after enumerating in order a series of events to take place ere his second Advent, spoke of a "generation" that should not pass away without witnessing this wonderful spectacle. Passing over the varied opinions respecting the application of this term, I will briefly give my own conclusion, which is, that it is the generation of whom the prophetic teachings and signs of the times convince a certain portion termed "virgins," to expect the Lord's return. This as a period of time is forty years, being the same length of time that was given to the Jewish nation for repentance, after the commencement of our Lord's ministry. The darkening of the sun, the bloody appearance of the moon, and the falling of the stars, were fulfilled literally before its commencement, being in a discourse of the Saviour where symbols were not employed, the more to impress the common people. It commenced with the proclamation of the advent message, about 1837—1840, and terminates about 1877—1880; and the fulfillment of our Lord's prophecy on Olivet is to be completed ere its termination. Consequently, it gives probability to the theory of the close of the great prophetic periods at a point in the immediate future. If correct in this supposition, those now living are truly living:

"In a grand and awful time,
In an age on ages telling;
To be living is sublime."

In Noah's time life was protracted to centuries, and God warned 120 years. He forbore with those he brought out of Egypt 40 years; again he was forbearing 40 years at the close of that dispensation; and he is as long suffering to us now. It would not seem to comport with the ways of God to warn a generation as this has been, and permit it to pass away utterly mistaken and disappointed. It would require great evidence, indeed, to arouse a people for two or three generations to come, having a history of our disappointed calculations before them. You rightly request short communications. I might say much more, but if the above be anything to the purpose it is sufficient. May we fill up the narrow share allotted to us to the glory of God, and meet in the kingdom.

S. A. CHAPLIN.

St. Augustine's Soliloquies.

Who is like unto thee, O Lord, even among the gods? Who is similar to thee? Glorious in holiness, terrible as well as laudable, doing wonders? Late have I known thee, the true light, late have I known thee; but great and dark was the cloud before the eyes of my vanity, so that I could not see the Sun of Righteousness and the luminary of truth. I was involved in darkness; a son of darkness, I loved my darkness because I did not know the light. I was blind, and loved blindness, and walked towards darkness through darkness. Who lead me out thence, when I was a blind man, sitting in darkness and in the shadow of death?

Who took my hand that he might lead me out? Who is he, my illuminator? For I did not seek, and he sought me; I called not him, and he called me. Who is he? Thou art he, O Lord, my God, compassionate and compassionate, a father of mercies and God of all consolation. It is thou, O holy Lord, my God, whom I confess with all my heart, giving thanks to thy name.

The remembrance of Christ's wounds is an efficacious remedy against all adversities.

Great is the sin I have sinned, and I am conscious of many offences. And yet I do not despair, since when offences have abounded, grace has also superabounded. He who despairs of the pardon of his sins, denies that God is merciful. He who distrusts concerning his mercy does great injury to God. As much as in him is, he denies that God has love, truth and power, in which things all my hope stands, to wit: in the charity of adoption, in the truth of promise and in the power of redemption. Let now no foolish cogitation murmur as much as it will, saying, for who art thou? and how great that glory is, or by what merits dost thou hope to obtain it? And I will fiducially reply: "I know in whom I have believed; with what charity but too great he has adopted me for a soul; because he is veracious in promise, powerful in application, and it is lawful for him to do what he will. I cannot be terrified by the multitude of my sins, when the death of my Lord has come into my mind, since my sins cannot overcome him, if I have loved him."—N. Y. Observer.

The Object of Prayer.

The philosophy is false, which flies in the face of Inspiration. Let God be true, and every man a liar who contradicts the Holy Scriptures. The view which they give of prayer is everywhere one and the same. It is asking and receiving; nothing less. To affirm, then, that its sole object is to meditate the human soul, and bring it into harmony with the divine mind and will, is to darken counsel by words without knowledge. "Ask, and ye shall receive," is Christ's promise; not "ask, and ye shall be prepared to receive." It is very true, that prayer does exert a very important and happy influence upon the state of our own hearts, and prepares us to receive in a right spirit the blessing which God gives in answer to prayer. But to make this the principal object of prayer is to neutralize this very effect, and to make prayer nothing but a form. Imagine a person saying to himself, as he enters into his closet, and shuts the door, "Now I am going to ask God to give certain blessings, not with any idea that He will be any more likely to give them for my asking, but because my asking will make me feel more humble, more dependent, and more grateful when the blessings come." Would such prayer as that be likely to have a very salutary effect in preparing his mind to receive the blessings? But why should he not have just those thoughts, if that is "the principal object of prayer."

Certainly, the better one understands the true doctrine of prayer, the better he is prepared to pray. If prayer is nothing but shooting our petitions against a brazen heaven, that they may rebound with as much force as possible upon our own hearts, then let us know it, that we may acquire skill by practice, and learn to take a sure and strong aim in this intellectual exercise. It is not evident, that the moment such a theory of pray-

er gains possession of the mind, prayer, in any sober and scriptural sense of the word, prayer to God, becomes an impossibility. This theory is based on the unchangeableness of God. But whether or not we can perfectly reconcile our views of his unchangeableness with the doctrine that he hears and answers prayer, one thing is certain, that God must have changed very much if he has ceased to hear and answer it. "O Thou thou who hearest prayer, unto Thee shall all flesh come." JASPER.



ADVENT HERALD.

BOSTON, MAY 17, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

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Primary Significance of Words.

Bro. B. If Gen. 2:7 don't give the primary idea of soul, where shall we find it? Thinking primary meant first, I supposed the passage gave the primary meaning and sense of the word. Do you deny it? D. T. T.

The "primary sense" of a word is that which is signified in its original current language.

The word "soul" is an English term, the primary meaning of which must be determined by its original current English usage.

As used by our translators of the Hebrew and Greek Scriptures, the first time they employ it is no more determinate of its radical significance, than are all the other instances of its use in the same translation—each instance in which any word is thus rendered being of importance in determining its usus-loquendi.

There are three Hebrew and one Greek words rendered "soul" in our Scriptures; and we suppose that our correspondent designs his criticism to apply, not so much to the English word, as to the Hebrew, *neh-phesh*, translated "soul" in Gen. 2:7. Judging this to be the point in his mind, we reply that we have no means of knowing what that term signified during the first twenty five centuries after creation, except as we can judge from its general use, at the end of that period, in the writings of Moses, and Joshua, and from the book of Job. In the first instance of Moses' use of it, it is rendered "that bath," (Gen. 1:20); in the second and third "creature" vs. 21, 24; in the next instance it is rendered "life," (Gen. 1:30). It is then rendered "soul," in Gen. 2:7, and is then used seven times before being again thus rendered. When, however, we speak of its primary sense as used by Moses, we do not mean its significance in its connection as used the first time by him, but its literal radical meaning, as shown by his general use of it. And as we do not find it used differently in the writings of Moses than in other scriptures, dictated by the same one Spirit, we need to consider all the places of its occurrence, in deciding its primary and other uses.

Its primary significance is judged to be that of breath, as a life preserving principle, or "the breath of life," and "life," as in (Job. 41:21.) "His breath kindleth coals;" (Gen. 1:20), "the moving creature that hath life;" and (v. 30), "everything wherein there is life." God speaks of "flesh with the life thereof," (Gen. 9:4), showing that it is used in distinction from the flesh itself. And He says, "the life of the flesh is in the blood," (Lev.

17:11); and again, "the life of all flesh is the blood," (v. 14). Here the *neh-phesh* or soul being affirmed in one text to be in the blood, it can be affirmed to be the blood in the other only by a metonymy, in which the container is denominated by that which it contains. By a synecdoche, also, it is used for persons, as in Gen. 14:21, "give me the persons," where the same word is thus rendered—a part being denominative of the whole; but no one would therefore think of arguing that the persons are in the blood, or that the person is the blood of a man.

The Soul.

Dear Bro. Bliss: One of the late Herald's contains an article from your pen in reply to questions of J. M. O. explanatory of the term "life."

You explain the Greek word "*Psyche*" to mean the life of the body, or, in other words, the animal, or blood life, which dies with the body.

If such is the absolute meaning of the term, I am at a loss to know what our Saviour means when he says, Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul," (*Psyche*.) Light on the above text will be thankfully received by a lover of truth.

March 23rd. 1862.

W. P.

REMARKS. What we said, from which the above impression is derived was that "Our present life in the flesh is a *Psyche* or soul life; and its continuance is dependant on the action of the blood, constantly supplied with fresh nutriment and purified by constant inhalations of oxygen." We also spoke of the "life of the body" becoming extinct, and of the "soul-life of the body," as dependent on the blood. It was not, however, our intention to confound the soul, as an animating essence, with the soul-life of the body, which is the result of the soul's animating influence. Our idea of the term "soul" was given in full in the Herald in our Catalogue of "Scriptural tropes," in 1858, under the word soul, as follows:

Soul, *n.* (Hebrew, *Nephesh*; Greek, *Psyche*.) Lit., the animating principle, that which endows animals with life and instinct, and allies the material of man's nature with his intellectual and moral faculties: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus," 1 Thess. 5:23; "The word of God is quick. . . even to the dividing asunder of the soul and spirit," Heb. 5:12; "Haman stood up to make request for his life," (*nephesh*) Est. 7:7; "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life," (Ib.) Gen. 1:30; "Whosoever shall save his life (*psyche*) shall lose it," Matt. 16:25—thus used about 100 times.

—A Metaphor, applicable to any refreshing influence. The Hebrew verb is thus used three times. "The stranger may be refreshed," Ex. 23:12. See also 31:17, and 1 Sam. 16:14.

—A Metonymy, 1. For the body with which it is, or has been connected, "If any of you shall be unclean by a dead body," (*nephesh*) Num. 9:10:—"Ye shall not make any cuttings in your flesh for the dead," (Ib.) Lev. 19:28. "There were certain men who were defiled by the dead body (Ib.) of a man," Num. 9:6—thus used 11 times. Also,

2. For the bodily appetites and sensations, "Our soul loatheth this light bread," Num. 21:5. "The idle soul shall suffer hunger," Prov. 19:15; "Yea a sword shall pierce through thine own soul," Lu. 2:23—thus used 40 times.

3. For the intellectual and moral emotions and affections, "My soul trusteth in thee," Ps. 5:7. "My soul is full of troubles," Ib. 88:3; "The soul of the wicked desireth evil," Prov. 21:10; "He that is of a proud heart," [*nephesh*] Ib. 28:25;—"Confirming the souls of the disciples," Acts 14:22; "The soul of Jonathan was knit to the soul of David," 1 Sam. 18:1—thus used about 100 times.

4. For the immaterial part of man, "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28; "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption," Acts 1:27.

—A Synecdoche, 1. For the entire animal,—"Whatsoever Adam called any living creature (*nephesh*) that was the name thereof," Gen. 2:19;—"This is the law of beasts, and of the fowl, and of every living creature (Ib.) that moveth in the waters," Lev. 11:46—thus used 8 times.

2. For the entire man, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or person, Gen. 2:7; "Abraham took the souls they had gotten in Haran," Gen. 12:5; "If the sword come and take away any person [*nephesh*] from among them," 33:6; "Give me the persons," [Ib.] Gen. 14:21; "If a soul shall sin through ignorance," Lev. 4:2; "Fear came upon every soul," Acts 2:43; "There were added unto

them 3000 souls," Acts 2:41. Thus used 46 times.

It is also used in the sense of one's self in 85 instances,—in 17 of which it is applied to God,—"The Lord hath sworn by Himself [Heb. his soul] Amos 6:8; "My soul chooseth strangling"—i. e., I choose it, Job. 7:15.

NOTE.—The word rendered *soul* in Job. 30:15, nowhere else occurs in the Bible; and that rendered "souls" in Isa. 57:16 is found in 25 texts, and is nowhere else thus rendered, but ordinarily *breath*—as in Gen. 2:7, "Breathed into his nostrils the breath of life." See *Breath*. It is, twice only, rendered *spirit*, in Job. 26:4, and in Prov. 20:27. There is no other word rendered *soul*; and the only other rendered *spirit*, except those noticed below, is that which is thus rendered in Matt. 14:29, and Mark 6:27, and that nowhere else occurs.

As will be seen by the above, our view of its use in the text referred to, is that it is there put, by a metonymy, for man's immaterial nature—that which survives the dissolution of the body, and may be destroyed by eternal consignment to Gehenna.

We suppose the brother respecting whom you enquire has modified his views somewhat; but we do not feel authorized to say to what extent, for the reason that he has never communicated to us, and we know not that he has to the public, the extent of the change. We suppose that he has given up the unconsciousness of those who sleep; but do not know how he stands in relation to the future punishment. The fact that "Anti-eternal-torment," "is still advertized" "is not decisive on that point; for he may have no control over such advertisement.

The Blessing to all Nations, Promised in Abraham's Seed.

"Thy Seed shall possess the gate of His enemies; and in thy Seed shall all the nations of the earth be blessed." Gen. 22:17, 18.

How the nations were to be blessed in Abraham's seed would be a mystery, without the Apostolic assurance that our Savior was crucified: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith"—the Apostle giving as a reason, that: "To Abraham and his seed were the promises made: he saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ." Gal. 3:14—16.

The same form of the word rendered "seed" being used for the plural as well as for the singular, it has been claimed by sceptics that Paul's argument, that it was spoken as of one, is sophistical and untenable,—on the ground that it was never used in the plural form by the Hebrews, except to denote the seeds of vegetation (Dan. 1:12); and some Christians have consequently fallen into the error of supposing that Paul was here mistaken, and did not reason logically! Even Jerome, who is followed by Le Clerc, allegorizing, according to Dr. Macknight, that "the apostle by an argument of this kind meant to impose on the simplicity of the Gallatians." It has been claimed that Paul founds his argument on the presumption that "seed" cannot signify a plurality of persons; which it often does. But which claim shows a very superficial acquaintance with the basis of Paul's argument.

In reply to such objections, it may be remarked, first, however ambiguous the prediction might be, that Paul, as an inspired interpreter, spoke authoritatively, as to its application to one or more persons; and that whatever he has affirmed in respect to it, must be received as its inspired significance.

In the second place, it is noticeable that independent of any claim to inspiration, the apostle is abundantly sustained in his argument; for the singular number of the word in this connection is clearly proved by the context—the words preceeding being, "Thy Seed shall possess the gate of His enemies." However ambiguous the number of the word might be, as sometimes used, there is no room to question that in this connection the word seed is spoken of as of one and not of many. It is therefore here as clearly in the singular, as it is in Gen. 13:15: "I will put enmity between thy seed and her Seed: It shall bruise thy head, and thou shalt bruise His heel," or as in Gen. 4:25, when Eve, speaking of the birth of Seth, says: "God hath appointed me another seed, instead of Abel whom Cain slew."

Paul, however, is not the only apostle who applies this prediction to Christ. Peter, before Paul was converted, gave the same interpretation. Speaking to the Jews he says: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts. 3:25, 26.

Dr. Whitby also remarks: "This interpretation is owned by the Jews (Moses Haddarson ad Gen. 19:34) who observes, that, 'It is not written here

thy son, but thy seed: that is the King Messiah.' And Theodoret observes, 'The words are capable of no other sense; for by Christ only was the promise fulfilled.'

Other writers have fallen into the opposite error, and have claimed that Paul's application of the term, requires us to understand that reference is only made to Christ, whenever there is mention of the seed of Abraham. A little observation, however, will show that the phrase is used in more than one or two meanings; and it is expressive,

1st. Of the whole multitude of Abraham's posterity: 'I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.' Gen. 13: 16.

2. Of Abraham's descendants in the line of Isaac and Jacob: 'Thy seed shall be a stranger in a land that is not theirs... but in the fourth generation they shall come hither again.' Ib. 13-16.

3. Of the godly of Abraham's posterity: 'All the land which thou seest, to thee will I give it, and to thy seed for ever,' 13: 15.

4. Of all who are of the faith of Abraham, whatever may be their pedigree: 'If ye are Christ's then are ye Abraham's seed, and heirs according to the promises.' Gal. 3: 25. And

5. Of Christ, individually: 'In thy seed shall all the nations of the earth be blessed,' Gen. 22: 18.

It is clear, therefore, that those who question Paul's logic, or think him mistaken in his interpretation, have given only a superficial examination to the question—though competent, in their own estimation, to sit in judgment on the competency of an inspired apostle. The time, however, when all nations will be fully blessed in Christ, it is evident from the context, will be when He shall possess the gate of His enemies—that is, when He shall put all things under His feet, and shall be the only recognized Sovereign of this earth; which will be when He 'shall judge the quick and the dead, at His appearing and His kingdom.' 2 Tim. 4: 1. Till that epoch, the nations are blessed in Christ only to the extent in which they receive him; but when He shall destroy His enemies and possess their gate, there will be no nations remaining except those blessed in Christ.

"My Hopes."

The Rev. Mr. Drake, for twenty three years the pastor of the Baptist church in Plainfield, N. Y., who died Tuesday, April 15, 1862, preached his last sermon on the Sunday previous, from the text, "The peace of God which passeth all understanding," &c. He had partly written his text for his next discourse, "My ways are not your ways, neither are my thoughts"—here it ended, as did his life. His last rational words were—

"Jesus, my all, to heaven has gone,
He whom I fix my hopes upon."

"Yes, my hopes upon, yes my hopes," he added with emphasis. He then was flighty—an audience was in the room—he was speaking to the impenitent and with the call—"Now is the acceptable time, now is the day of salvation," his spirit passed away.

Peace, when there is no Peace.

We did believe in peace; fondly, credulously believed that, cemented by the mild umpirage of the Federal Union, it might dwell forever beneath the folds of the Star-Spangled Banner and the sacred shield of a common nationality. That was the great arcanum of policy; that was the state mystery into which men and angels desired to look; hidden from ages, but revealed to us:

Which kings and prophets waited for,
And sought, but never found.

There was no limits to the possible extension of such a system. It had already comprehended half North America, and it might, in the course of time, have folded the continent in its peaceful, beneficent embrace. We fondly dreamed that, in the lapse of ages, it would have been extended till half the Western hemisphere had realized the vision of universal, perpetual peace. From that dream we have been rudely startled by the array of ten thousand armed men in Charleston Harbor, and the glare of eleven batteries bursting on the torn sky of the Union, like that comet which, at this very moment, burns "in the Arctic sky, and from his horrid hair shakes pestilence and war."—*Edward Everett*.

The world has been beguiled by the cry of peace, peace; and the church has not been backward in predicting a reign of peace on earth during our present probationary state—forgetting that our Saviour said, "Think not that I am to come to send peace on the earth: I am not come to send peace, but a sword," Matt. 10: 34. And an inspired Apostle predicted the prevalent expectation of a reign of peace, as a precursor of the end, "For when they shall say peace and safety, then sudden destruction cometh upon them." 1 Th. 5: 3.

True, "the Federal Union," the best government

that ever existed, has been looked to as the great center of the world's peace; on which expectation our unprecedented civil war is a sad, though striking commentary. But the manner in which statesmen have been startled from that dream by this great insurrection can bear no comparison to the startling awakening, that will arouse those who dream of a reign of peace before the end, when the Prince of Peace shall appear in person for the establishment of His everlasting kingdom.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald. The following is a case in point:

BRO. BLISS.—Dear sir: I wish to know, if you have stricken my name, from your subscription list? I have not received the Herald for the last two weeks, and I am quite unwilling to lose one number. I suppose you know I am not delinquent, as my subscription is paid to July next; and I wish to be considered a subscriber for life. Yours in haste,
J. A. WINCHESTER.
Claremont, N. H. May, 9, 1862.

In arranging our list alphabetically, the block with your name had slipped into the East Kingston list. That mistake, we trust, will not again happen. You are credited to July next, and may your life continue while the Herald is needed.

The War.

The war news this week, as well as last is of great moment in the direction of a speedy crushing of the rebellion. The Union forces are victorious on both the sea-board and Mississippi,—the stories of which are told in few words by dispatches to government, copied in our columns. The surrender of Norfolk, the repossession of the Navy yard opposite Portsmouth, the self destruction of the Merrimac, the retreat of the rebels from Yorktown, their fight, defeat, and flight from Williamstown, their defeat at West Point, rapid retreat to Richmond, and their pursuit by our army, are all events of great importance in the present crisis. The capture of New Orleans with its defenses, and the defeat of the rebel navy in the eastern and western waters, also have an important bearing in the same direction. We may not learn before going to press of the capture of Richmond, the rebel capital; but we are expecting any hour to hear of that achievement. The rebel congress fled that city more than a week since, and it is now clear as a sunbeam that rebellion is doomed. There appears to be nothing particularly in the way of the speedy capture of Charleston and Savannah on the Atlantic coast, of Pensacola and Mobile on the gulf, and of Memphis and Fort Wright on the Mississippi; which are all the important points now in possession of the rebels. Their armies at Corinth and Richmond cannot but be greatly disheartened and demoralized by such a succession of fatal disasters as their cause has encountered; and we do not anticipate the rebels making a stand in great force anywhere for any length of time. It is not unlikely, however, that large bands of marauders may rove about the south, preventing important sections of it from returning to their allegiance; but should this be so, it would only hasten the conviction, now fast ripening, that the cause of this rebellion must be placed in a condition where it can never again produce a like result. It may be that God will never permit peace, until the bands of the oppressor be broken and the oppressed go free; or at any rate, until the condition of the oppressed be greatly ameliorated.

The successes of the Government forces, during the past week, as before, have gradually contracted the rebellion into much narrower limits than it at one time possessed. The present condition is thus described in the last "Independent" by Horace Greeley:

"Of Tennessee and Virginia, at least half are again under the sway of the Stars and Stripes. The Sea Islands of South Carolina and Georgia are firmly held by the Union forces, while the fall of Fort Pulaski has sealed the port of Savannah, rendering that city of no commercial importance. Florida, di-

vested of Rebel troops, might be completely regained to the Republic by 5,000 men, in the course of a month; while the capture of New Orleans, by Gen. Butler's expedition, has bereft the Slaveholders' Rebellion of by far its greatest and most important mart, and nearly stopped the clandestine trade between the West Indies and the Gulf coast. North Carolina and Virginia have no remaining seaport, Wilmington perhaps excepted, into which a cargo of arms or military stores can be run for the use of Jefferson Davis & Company; so that Charleston remains practically the only available Rebel port, and that can only be run into by swift vessels in very dark nights, when they can pass within musket-shot of the blockading fleet without being perceived. The rebels must therefore speedily assume the offensive and win decisive victories, or their last hope will be stifled. They cannot stand still; they have lost too much ground; they cannot maintain their armies on what is left to them; they may tear every white youth from his home by conscription, but they can not clothe, arm, equip, and provision the number they already have in the field for over three months longer. Four months of unbroken disaster have brought them to the brink of ruin: nothing short of overwhelming triumphs, promptly achieved, can save them from going over. Who believes it probable that they are about to achieve such triumphs?"

The first official account of the fall of New Orleans was telegraphed to Washington from Fortress Monroe, where the bearer of dispatches first arrived, in the following clear and comprehensive manner.

Fortress Monroe, May 8.

To Hon. Gideon Welles, Secretary of the Navy:

I have the honor to announce that, by the providence of God, which smiles upon a just cause, the squadron under Flag Officer Farragut has been vouchsafed a glorious victory and triumph in the capture of the city of New Orleans, Forts Jackson, St. Philip, Livingston and Pike, the batteries above and below New Orleans, as well as the total destruction of the enemy's gunboats, steam rams, iron-clad floating batteries, fire rafts and obstructions, booms and chains.

The enemy with their own hands destroyed from eight to ten millions worth of cotton and shipping. Our loss is 36 killed and 123 wounded. The enemy lost from 1000 to 1500, besides several hundred prisoners. The way is clear and the rebel defenses are destroyed from the Gulf to Baton Rouge, and probably to Memphis. Our flag waves triumphantly over them all. I am bearer of dispatches.

(Signed)

THEODORE BAILEY.

Captain and Second in Command

of the attacking force of the
Gunboat Cayuga.

NORFOLK SURRENDERED.

Not a blow was struck in its defense by the rebels. The navy yard was saved. Five thousand federal troops are in possession. The rebel steamer Yorktown was sunk and the Jamestown captured by the Galena.

Washington, May 11. The following was received at the War Department this morning:

Fortress Monroe, May 10—12 o'clock, midnight. Norfolk is ours, and also Portsmouth and the Navy Yard.

General Wool, having completed the landing of his forces at Willoughby Point about 9 o'clock this morning, commenced his march on Norfolk with 5000 men. Secretary Chase accompanied the General.

About five miles from the landing place a rebel battery was found on the opposite side of the bridge over Tanner's Creek; and after firing a few discharges upon two companies of infantry that were in the advance, the rebels burned the bridge. This compelled our forces to march around five miles further.

At 5 o'clock in the afternoon our forces were within a short distance of Norfolk, and were met by a delegation of citizens.

The city was formerly surrendered.

Our troops were marched in, and now have possession.

Gen. Viele is in command as Military Governor.

The city and Navy Yard were not burned. The fires which had been seen for some hours proved to be woods on fire.

Gen. Wool, with Secretary Chase, returned about 11 o'clock to-night.

Gen. Huger withdrew his forces without a battle.

The Merrimac is still off Sewell's Point.

Commander Rodgers' expedition was heard from this afternoon ascending James river.

The iron-clad steamer Galena had sunk the rebel steamer Yorktown and captured the Jamestown.

Reports from Gen. McClellan are favorable.

(Signed) EDWIN M. STANTON.

Secretary of War.

Later reports say the Navy Yard was destroyed.

THE MERRIMAC DESTROYED!

Fortress Monroe, May 11.

To Hon. J. H. Watson, Assistant Secretary of War.

The Merrimac was blown up by the rebels at two minutes before five o'clock this morning. She was set fire to about three o'clock. The explosion took place at the time stated.

It is stated to be a grand sight by those who saw it.

The Monitor, E. A. Stevens (Naugatuck) and the gunboats have gone up toward Norfolk.

ANOTHER NAVAL VICTORY.

Washington, May 11. The following has been received:

Flag Ship Benton, above Fort Pillow, Mississippi River, May 10, via Cairo, 11th.

To Hon. Gideon Welles, Secretary of the Navy:

The naval engagement for which the rebels have been preparing took place this morning. The rebel fleet, consisting of eight iron-clad gunboats, four of which were fitted with rams, came up handsomely. The action lasted one hour. Two of the rebel gunboats were blown up and one sunk, when the enemy retired precipitately under the guns of the fort. Only six vessels of my squadron were engaged. The Cincinnati sustained some injury from the rams, but will be in fighting condition to-morrow. Capt. Stembel distinguished himself, and he is seriously wounded. The Benton is uninjured. Mortar boat No. 16, in charge of Second Master Gregory, behaved with great spirit. The rebel squadron is supposed to be commanded by Commodore Hollins. (Signed) C. H. Davis.

Captain Commanding Western Flotilla, Mississippi River, pro tem.

The Papal Power.

Late foreign intelligence announces that a petition, signed by one hundred and sixty priests, has been sent to the Pope, requesting that he will surrender his claim to temporal sovereignty, that it may conduce to the peace of Italy. We suppose this must be the same fact that is referred to in the following statement by a correspondent of the London Daily News, who wrote from Malta, Feb. 8th, though here it is multiplied to "thousands."

"There is to-day handed about Malta a very long and well written protest to the Pope, printed at Naples, and signed by about sixty thousand of the Roman Catholic priests. Several chapters have affixed their official seal to it, and it looks very like Protestantism, but they call it pure Roman Catholicism. It urges the Pope to abandon his temporal power, to restore the church to its primitive state, and to remember that a great majority of his clergy are from his people."

Orestes A. Bronson, the ablest Roman Catholic writer in America, also urges the surrender of this claim. Having been censured for so doing, he thus writes in justification to the Catholic Herald and Visitor:

"I have never opposed the temporal sovereignty of the Pope in his Ecclesiastical States, nor urged its surrender, save on the hypothesis that it is already virtually gone, and cannot be effectively sustained. Its loss, when I wrote, I looked upon as an accomplished fact, or likely to be so, in a near future. Assuming this, I suggested, argued, if you will, that the voluntary surrender, by the Holy Father, of his temporal principality, on the best terms then practicable, would contribute more to the political and social interests of the Peninsula, and to the interests of Catholicity, both in Italy and elsewhere, than a prolonged and unavailing struggle to maintain it against the almost universal popular sentiment."

In this hour of extremity, we should naturally expect that a Christian church would look up to the Creator for guidance and protection; but instead of this, we find the Pope having recourse to a creature—the following being from his late Allocution delivered in the Minerva church:

"May the most Holy Virgin, under whose all-powerful auspices we have been kept safe and sound up to this hour, deign to continue to us her protection; and may she inspire us with a perfect resignation to the Divine will."

"The Catholic" an American Papal Journal, also gives utterance to similar sentiments, as follows:

"The beautiful devotion of the month of May commences this week. If at all times the faithful Christian should implore the aid of the Mother of God, at this eventful period, when so many important interests both in Church and State are to be decided, we should turn to Mary with more than usual fervor, imploring of her to continue to protect and defend the Sovereign Pontiff, to interpose her prayers in favor of the Bishops who are soon to be gathered around the Chair of the of the Chief Pastor, and to obtain for our country the termination of the present strife between brothers, and the return of a permanent peace."

Those who thus speak and write must have forgotten that it is said of Jesus Christ: "There is none other name under heaven given among men, whereby we must be saved," Acts 4: 12. Also they cannot have remembered that our Lord himself said: "I am the door: by me if any man enter in he shall be saved," John 10: 9; and that, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," v. 1.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

SKETCH OF EIGHT MONTHS' LABOR.

March, 1862. My last No. was dated August 12, 1861, in which I gave a brief account of my sickness and recovery in the Health Institution, or "Our Home," in Dansville, N. Y. Since that time I have enjoyed perfect health, so that I have not lost a single appointment; every day has been attended with health to my body and good cheer to my soul. Praise the Lord for his loving kindness and his tender mercies to me, a sinner saved by grace. I have written much that the time has not come to publish; but the constant importunity of kind friends to hear from me again, induces me to give expression to a few thoughts, that may be of some practical use to those who are looking for the speedy coming of Christ.

In the last eight months I have endeavored to follow the leadings of Providence, and have divided my labors between the Advent Church in Boston and the cause abroad, as duty seemed to indicate.

In August and September I visited and preached in Lowell, Mass.; Portsmouth, N. H.; Portland and Yarmouth, Me. In the latter place I attended the Maine State Conference of Adventists, where I was received with Christian kindness, and treated as one whose labors and sufferings in the Advent cause were worthy of their consideration. I was much cheered and comforted in beholding their unity and prosperity. May God continue his blessing to them.

In October I visited Richmond and Whitefield, Me.; Lowell and Lawrence, Mass.; Waterbury and Cabot, Vt.; Champlain, Perry's Mills and Rouse's Point, N. Y.; and Poultney, Vt. In November, Worcester, Mass.; Hartford and Warehouse Point, Ct.; and Springfield, Mass. In December, Kingston, N. H., at the dedication of the Advent Chapel, gave lectures in East Kingston, N. H., and attended protracted meetings in Rutland and Poultney, Vt. Also Castleton, Vt., and attended the funerals of Bro. John Graham's three children, — who died of the diptheria, — already noticed.

January 1, 1862. Conference and protracted meeting, of two weeks, in Richford, Vt. A glorious time, and many converted. Lowell and Lawrence, Mass. February, Lowell; a protracted meeting three full weeks. A glorious gathering of the people of God and the Church, in a new place of worship. New York City, February 21st to March 9th, in a protracted effort with the Church, with a view to build them up. Did what I could under the circumstances (in connexion with Bro. J. I. Lanning, the preacher in charge) for this object.

During my stay in the City, by request, I went out to Newark, N. J., and spoke twice and set things in order in the new Advent Church. Bro. George Libbey was set apart as an Elder in the Church, on Saturday, March 7th, and the organization of the Church perfected. Their prospects are good. The Lord be with them.

March 11, preached in Dansville, N. Y., and visited "Our Home." 12th, preached in Springwater, N. Y. Had a good season. Here met and had an interview with Elder Samuel Chapman, who had been laboring here for some time, with signal success. He received me with warm and cordial greetings. His health is good; looks young and vigorous, and is laboring with zeal and success. God is with him. He does not deal in elaborated milk and water, on the importance, or the time of Christ's coming and kingdom. Everywhere he leaves his mark for good, in the conversion of souls and the establishment of Churches. God bless Bro. Chapman.

March 13. Preached in Lewiston, N. Y., on the time of the Lord's coming.

In the last eight months I have proclaimed "the gospel of the kingdom" to good audiences, and with various success, in the above places. My full Journal of the state of things in all the above cities and towns, and the results of the presentation of the whole truth, would be too voluminous for publication at this time. It may suffice to say, that I have

the happiness to know that many souls have been soundly converted to God; not only changed in their religious sympathies, but in moral and physical habits, as to their manner of living — total abstinence from all intoxicating drinks and foods, that excite the passions, which war against the soul; also abstinence from narcotics, — so that they literally eat and drink "to the glory of God," bringing the body into subjection, keeping it pure, as a "temple of the Holy Spirit." It is my earnest desire that they will not be led away by the error of the wicked; but henceforth "glorify God in their body and spirit, which are his," and so be ready for the coming and kingdom of Christ.

I have also had the pleasure to see many professors of religion, who were living in a state of lukewarmness, quickened into a new life, by a change of their habits of living, both physically and spiritually. O, it has given me great joy to see so many sickly, weakly ones rise to a state of moral health, and triumph over all the miseries of their former state.

Everywhere I have found the great doctrine of Adventism, *the time*, loosely held and lightly esteemed by many. Only the few, among the mass, holding to the *definite time*, as taught in the Bible, and that it is, in the language of a learned divine, now understood, by "the wisest of scriptural expositors, and of the almost universal consent of those who study the Lord's testimonies with seriousness and discrimination, having concurred in the time of their fulfilment,"* in or about the year 1867-8. Many have turned their attention to the subject afresh, and find satisfactory reasons to look for the coming of Jesus about that time. It is a cheering fact that light is increasing; and while some are growing more dark, under its influence, others are walking and rejoicing in it — so that in this respect also my labor has not been in vain in the Lord.

In this special department of truth the Adventists have yet a great work to perform. Our work is not yet done, although we have done well in giving a wide circulation to all the truth within our reach, in former years; yet the vast increase of knowledge is not to be "hid under a bushel," nor to be perverted by those to whom it is unwelcome. If those who have been enlightened shall for any cause reject it, God in his infinite wisdom can raise up other and more effective instrumentalities. God's will will be done in this matter of the "gospel of the kingdom," and the Church and world will have a full and fair warning of the "time of their visitation."

When God, in his providence, brought me into connection with Father Miller, in 1839, I was but a child in the understanding of the prophetic word; and especially of the "times and seasons." I only understood the great commentators, and followed their views of the fulfillment of the prophecies relating to the Jews' return to Palestine, and the conversion of the world and Millennium in 1866. Father Miller threw me from this position, and I embraced his views. But in my conversation with him he said, "I believe I am right in my calculation; but still I may fail. Of this I am certain, it will not go beyond their time of 1866. It is either my time or theirs. You," said he, "are a young man, and may, if I fail, live to see it; I shall not. And," he added, "be faithful, Bro. Himes, to the end."

The following extract of a letter, dated Oct. 12, 1841, from Father Miller, which I read to the Advent Conference in Portland, Me., Oct. 1841, will corroborate the truth of the above difference of twenty-three years: —

"THE TIME OF HIS COMING."

"On this part of our subject, many are willing to admit that it is near, yet not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about twenty-three years. The writer of this letter, in common with a large majority of those who believe in time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers, than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy or notice from these babblers and complainers. Why is this so? you may inquire; for each class of these writers tries to prove one important point in the theory, that is, that the time is actually revealed in the Bible; for this must be established before either class of these expositors could be credited a moment by a well balanced mind. And

* See Dr. Tyng's Letter, in the Voice of the Prophets for Jan. 1862. Dr. T. has been a student of prophecy for about forty years. But till very lately he has not come out on the time. And but for the clearest and strongest evidence he would not have taken this position now. — J. V. H.

if this objection were all these men had against the 'Miller doctrine,' they would as soon complain of the believers in 1866 as of Miller, and others, who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*. They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution; for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise, they will, as a matter of course, do all they can to keep the people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at this subject."

Were Father Miller now living, to see and weigh the evidence of the calculation of 1867-8, he would be as happy as good old Simeon was in the first advent, although he would not, like him, desire to die, but live to see his Saviour come in his kingdom.

Well, I intend to be "faithful to the end." Nothing shall stand in my way, or neutralize my labor or influence in this work, by my consent or means. I stand free in the truth, and shall proclaim it with all my might, expecting God's blessing to attend my efforts.

I stand now, as always, on the great truths we proclaimed at the Albany Conference, in April, 1845, seventeen years since, and mean to carry them all out (especially the following very important article on the *time of the Advent*), in good faith.

"That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors, (Matt. 24: 33,) by the chronology of the prophetic periods, (Dan. 7: 25; 8: 14; 9: 24; 12: 7, 11, 12; Rev. 9: 10, 15; 11: 2, 3; 12: 6, 14; 13: 5,) the fulfillment of prophecy, (Dan. 2d, 7th, 8th, 9th, 11th, and 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th,) and the signs of the times, (Matt. 24: 29; Luke 21: 25, 26.) And that this truth should be preached to both saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21: 28; 1 Thess. 4: 18,) and the last be warned to flee from the wrath to come, (2 Cor. 5: 11,) before the master of the house shall rise up and shut to the door, (Luke 13: 24, 25.)

It will be seen, that if, "by the chronology of the prophetic periods," we are to understand or have the proof "indicated" that Christ is nigh, even at the doors, that we must have some understanding of these periods to "indicate" this fact. Their termination in 1843 will not "indicate" very distinctly a future coming nigh!! It was only on the ground that we were living in the age when "many were running to and fro," and knowledge was increasing, that we could have said the prophetic periods would "indicate" the nearness of redemption; except we refer to them in so general a sense as to make them of no practical use. But light has increased, and we now understand these periods and signs, and preach them to both saints and sinners; that the first may rejoice, knowing that their redemption is nigh, — and the last be warned to flee from the wrath to come, before the Master shall rise up and shut to the door. Luke 13: 24-25.

That this course of conduct should subject me to reproach, scorn, and misrepresentation, is nothing strange nor unexpected. It was threatened, and has been very cleverly carried out. I have not thought proper to pay any attention to my accusers, although I have to meet their ungrateful conduct in many places. Of this I am sure, that no true Adventist will sanction such treatment of one that has a *clean record*, and is faithful to the cause for which he has toiled and suffered from the very first without change.

Our Saviour once said, "How can ye believe who receive honor one of another, and not that which cometh from God only." To lose the good opinion

and confidence of those with whom we are associated is one of the most trying things we have to meet in social and religious relations. Those who are associated with Churches which oppose the Advent doctrine, and whose leading members hold the doctrine of the world's conversion, very rarely do their duty in an aggressive way; what they do is done *negatively*, and they defend themselves when attacked (as they will be when known to have tendencies to the Advent faith) on the points most popular, giving the least offense and producing the least result. And many such oppose the agitation of the question in their Churches, or even in the towns where they reside, and hence they do nothing themselves and do not suffer others to do what they neglect or refuse to do. The good opinion of those who are not favorable to the truth stands in the way.

In Advent societies, where the preachers oppose the *definite time*, the principle works the same on most of the members. It is unpleasant to come out in opposition to those we esteem; and in this way the evidence of the time is shut out, just as it was formerly shut out of other Churches. Now, as then, only the few independent thinkers stand up for free discussion and the whole truth. But this is one of the most difficult things to do, for in so doing a person loses *caste*, and is often bitterly assailed by his former associates, even though he becomes a better man by so doing. Hence, many are slow to make any change in this direction.

We are slow to learn the lesson, "cease ye from man," respecting religious opinions. Man at his best estate, even as a religious teacher, is altogether vanity, as compared with Christ; yet, whatever is lovely in character or brilliant in talent gives an interest to his opinions, whether true or false. The only safety lies in following the mind of God with our best judgment. An English divine of the 17th century* observes: "Where Scripture speaks, or seems to speak, in consonance with the opinions of the system-mongers, well and good; where it does not, all sorts of critical discipline and violence are employed to break its refractory spirit, or bend it to compliance. The most forced and unnatural meaning of words, the most wildly congenial emendations of the text, the most improbable reasonings, the most slender authorities, are all eagerly resorted to for this unhallowed purpose; and the Bible is made the most ridiculous book in the world, just to maintain the systems inviolate, and to render theologians self-consistent."

The celebrated and pious Dr. OWEN observed to some one who taunted him with having changed his views upon one point: "He that can glory that in fourteen years he has not altered in his conception of some things, shall not have me for a rival." And, Mr. ORME remarks in his life of this great man, — "Every change of religious sentiment is important to the person who makes it, and ought to be gone into with caution and deliberation. To be given to change is a great evil, and indicates a weak and unsettled mind. On the other hand, to be afraid of change, is frequently the result of indifference, or sinful apprehensions of consequences. It is the duty of every Christian to follow the leadings of the Spirit in the word of revelation, and to recollect that for his convictions he must be accountable at last." The eloquent SAURIN once said, "Let each of us say when truth requires it, I have erred, I consecrate the remainder of my life to publish that truth which I have hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it. The learned and devoted TOP-LADY said, "I am resolved in the strength of grace, to preach all the truths of the gospel, as far as I know them, and leave God to take care of the consequences."

It is a difficult thing for one to speak out on subjects that will be rejected by friends, and be likely to subject us to censure, and perhaps persecution. Many an honest mind has been kept in bondage by the fear of such results, and have for the want of courage been kept in darkness. But this should not be so. It would be more wise and safe to follow such distinguished men as OUTON, SAURIN, and TOP-LADY. Believe and speak the truth, and leave consequences to God. And if a belief of the *time of the Advent*, or any other truth we believe to be revealed in and by the word of God, is likely to subject us to reproach, we are not by our course to "savor the things that be of men," but "of God." Many are convinced of the personal reign of Christ who do not believe, lest they share the fate of the Jews, who on believing in Christ, at his first Advent, were "turned out of the synagogue." Others do not avow their faith in the *time of his coming* for the same reason. They have no moral courage to make the sacrifice.

I know how difficult it was, by personal experience to give up the spiritual millennium and embrace the unpopular views of the personal coming of Christ.

* John House, D. D.

Also to give up the popular notion of going to heaven at death, and embracing the true doctrine of the saint's inheritance—that they will inherit the New heavens and earth forever, as their home, at the resurrection of the just. But my conviction becoming clear on these and other great truths, with the nearness of the consummation, I was by Divine grace enabled to sacrifice all for the truth. And should any further light break on my mind on any important question, I hope, without the fear of man before my eyes, I shall be able to act faithfully to God and the light he shall give me; so that I may follow the noble example of SAURIN, and consecrate the remainder of my days to publish that truth which I had hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it.

In conclusion, I wish to assure the friends and supporters of the Advent cause everywhere, with whom I have stood and laboured for twenty years, that I stand firm and faithful on the old platform, and abide in the old ship, having confidence in her ability to bring us into port, without change of principles, policy, or name. We have the truth, and need only to live it out. We have the light, and have only to live up to it, and "let it shine." God is leading us; do not be afraid of his guidance. Knowledge is increasing; let us receive it and rejoice in it, live up to it and be ready for the kingdom. I do not know what I may be left to do in the future, but at present I feel the love of Christ shed abroad in my heart, and have the witness that I am the Lord's. I am full of joy and peace by day and night.

My health was never so good as at present. I feel young and jubilant, in the prospect of the kingdom soon to come. I preach twice a day with ease every week day, and three times on the sabbath, with a baptism and the Lord's Supper added. I feel refreshed by these labors, rather than broken down, as formerly. I eat two meals a day, plain and simple, take no medicine, or stimulants of any kind. And the best of all is, *God is with me.* Blessed be His Holy Name. In about six years our work will be done, and then for the kingdom.

JOSHUA V. HIMES.

Laban in Search of his Idols.

BY DEXTER HOYT WILLEY.

Bright was the morn that melted away,
The darkness that hung over earth,
When the shepherd of Haran sped on his way,
To the land of his home and his birth.

The prizes he'd won by toil-spent years,
The companions he'd chosen for life,
Walked fast by his side; while often their tears
Told their father in anger was rife.

For the gods that he worshipped were taken away;
To none others would he offer his prayers;
So, swiftly, he followed the track where they
Had gone with his idolized lares.

But when night came on, and he sought to rest,
And when sleep his spirit embraced,
A voice spake forth: "Thy son be blessed—
Thy heart shall his folly erase."

And when morn awoke on Gilead's mount,
His children in the distance espied,
He hailed them afar, to give an account,
Why no longer in a father confide.

They halted, they met, and a greeting went round,
While Laban in friendly disguise
For his Teraphim sought, they were not to be found,
They were hid from the hypocrite's eyes.

Then they questioned why he'd followed thus,—
What trespass, or sin they had done;
What he'd found of all his house-hold stuff;
What dishonor in daughters or son.

Then the old man saw all his folly unveiled,
He begged a covenant be made;
And while the smoke of the altar floated off on the
gale,
His prayer to Jehovah was made.

And when another morn dispersed night's shade,
He bade farewell to his daughters, and son;
And, when Jacob's prayer of thanksgiving was made,
Peacefully their father returned to his home.

New Lyme, Ohio.

From Bro. J. S. Horne.

Bro. Bliss:—Although a stranger, I take my pen to communicate to you a few lines. I have now been a reader of the Herald three months. It holds forth to the world the doctrine of the second advent of our Saviour in its true light; which is joy and consolation to my soul. For quite a number of years it had been good news to me to hear the servants of God proclaim to a dying world the second coming of Christ. I long to be delivered from this world of sin, when the wicked will cease from troubling and the weary soul will be forever at rest in that heavenly land, to go no more out forever. There I shall sing the song of Moses and the Lamb, with Abraham, Isaac, and Jacob, and all the holy prophets. O, it will be blessed to meet with the saints of God, to part no more forever.

Yours truly, J. S. HORNE.

From P. W. Stratton.

Bro. Bliss:—I believe it to be my duty to say to brethren, through the Herald, that one Dr. Frost has been in Manchester, and, I understand, has taken considerable money from the brethren here. I bought some medicine for the headache, as he professed to do great cures; and if he helped them as much as he did me, I shall pronounce it a humbug. My head has been worse since than it was before. I think it to be a sin to deceive people in this way, under the cloak of religion. Perhaps you know more about him than I can tell you.

Yours, WILLARD P. STRATTON.

Manchester, April 1, 1862.

From Bro. J. A. Heagy.

DEAR BRO. BLISS:—I am this evening stopping with our much loved brother and sister Prior, with whom you stopped last May, while attending our Conference. They are well, and still remember the "good time" we had last May. Sister Prior talks of going to Shiremanstown to attend the conference this coming May. Should all be happy to have Bro. Bliss there.

J. A. HEAGY, for Samuel Prior.

Yardleyville, Bucks Co., Pa.

It would give us much pleasure to be present at your conference, and to meet those whose acquaintance we made a year since; but the way does not seem to open.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. . . . His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wes-

ley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette.*

"This book will prove a mine of interesting research."—*Montreal Journal of Literature.*

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press.*

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian.*

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard.*

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate.*

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News.*

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer.*

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle.*

"We like this work, and therefore commend it to our readers."—*Niagara Democrat.*

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican.*

"The enquiring Christian will find much to engage his attention."—*Due West Telescope.*

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary.*

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald.*

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator.*

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat.*

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal.*

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West.*

"A compendious collection of Second Advent essays."—*N. Y. Evangelist.*

"This is a remarkable volume."—*International Journal.*

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler.*

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas.*

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald.*

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer.*

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist.*

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror.*

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph.*

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript.*

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a

very bad case of sore eyes." Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady, whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62

For sale at this office.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. A gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
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TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

The Restitution	4 cts.
Oser's Prefigurations	4 "
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Letter to Dr. Raffles	4 "
Whiting's Prophetic View	4 "
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Brook on the Glorification of the Saints	4 "
Litch's Dialogue on the Nature of Man	6 "

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 17, 1862.

Grammar.

A Noun's the name of anything:
As school, or garden, hoop or swing.
Adjectives tell the kind of Noun:
As great, small, pretty, white, or brown.
Three of these words we often see,
Called Articles: a, an, and the.
Instead of Nouns the Pronouns stand:
John's head, his face, my arm, your hand.
Verbs tell of something being done:
As read, write, spell, sing, jump, or run.
How things are done the Adverbs tell:
As slowly, quickly, ill, or well.
They also tell us where and when:
As here, and there, and now, and then.
A Preposition stands before
A Noun: as in or through a door.
Conjunctions sentences unite:
As kittens scratch and puppies bite.
The Interjection shows surprise:
As O, how pretty! Ah, how wise!
Jan. 4, 1862.

Father Haydn, the Great Musician.

Adapted from the German of Stiehler.

(Continued from our last.)

The time came for the boy to go to the high school. The old man led him up to the principal teacher, and told him that he had brought his boy to him to be instructed, so as to become a useful man.

"What do you want him to learn?" asked the superintendent.

"Whatever you think is best," replied the old man.

"That is not my way of teaching. I want to find out first what my scholars would like to be, and then I can tell better what to teach them. What does your little Joseph want to become? He certainly has a preference."

"He seems to like music. I have often heard him say he would like to be a great musician. But he is only a boy, and does not know what is to his best interest."

"You can leave him with me; and come again this time next week."

The superintendent took him to a musical school near by, and related to the teacher the conversation he had just had with his father. Then little Joseph was left there to be examined and to be tried, so as to find out whether he would ever make a musician.

That night, when everybody happened to be out of the room, he saw in the corner a basket of flour. Immediately he put it up on two pieces of wood, which he lifted out of the wood box, and with a beautiful cane, which he took down from a hook, he commenced to draw it across the basket-handle, as if he were playing a violin. And so he continued for at least twenty minutes, when the teacher came into the room. What was his surprise to find about half the flour had fallen through the basket on the floor!

But the music teacher did not get offended. Next day he gave him a fair trial, and said: "Joseph, if you will only persevere, I will make you a great musician."

Joseph staid at the music school two years, and improved all the time. He became the best scholar there. One day the chorister of the church in a certain town not far from the great city of Vienna came to visit the school. He informed the teacher that he would like one of his scholars for his choir. They sang in the Grand Duke's church, and he must have an excellent musician to take the vacant place.

Immediately Joseph Haydn was mentioned. Then the chorister examined him,

and was fully satisfied of his ability. Arrangements were made with his father, and it was determined he should join the Grand Duke's choir.

There he excelled the whole choir, and soon his name became so well known that he was invited to sing in the great St. Stephen's Church in Vienna. He then took instructions every day of the greatest professor in the city. He was two hours with his teacher, and every other part of the day he filled up with hard labor. He was studying all the time.

For some reason or other he was discharged from the choir of St. Stephen's Church. Soon his money was exhausted; but he kept up his spirits, and hoped for better times. He never believed for a moment that God would forsake him. He lived alone in a little garret-room. In the summer time the rain would stream down through the holes in the roof, and in the winter the cold snow would fall down on his hard straw bed. Many a time he smiled as he woke up in the morning and brushed the snow and ice from his hair and his scanty bed-clothes. He lived on crackers and water. He washed his own clothes, and mended them whenever they got ragged. At his morning and evening prayers he played on his instrument, and thanked God from his very soul that he had something to eat and somewhere to sleep. He called that little room his Olympus.

A Great Man.

Years passed by, and Haydn suffered bitterly. He composed pieces of music, and many critics made light of them. He could get but little money, and no more than was actually necessary to keep body and soul together. He was very delicate, and had no more strength than a child. But nothing discouraged him. Whatever difficulty stood in his way did not destroy his hope.

By and by fortune and honor came in upon him; and as old age dawned on him he found himself the greatest musician in Europe. He wrote a great many remarkable pieces of music. They flowed from his pen as easily as a running brook glides over the pebbles. Night and day new melodies were sounding in his ears. They came faster than he could write them down.

But when little Joseph Haydn became the great musician whom kings and emperors spoke about with pleasure, did he forget the good Providence that had led him through his trials to great success and honor?

Not for a single day did he forget his Heavenly Father. Every one of his pieces of music he commenced with these remarkable words: "IN THE NAME OF GOD!"

When he had eaten his breakfast he never went to his writing-desk before asking God to help him in his arduous labors. Sometimes the thoughts came slow, as was the case occasionally when he was composing his "Creation," and "Seasons;" but then he would kneel down and implore the Lord to give him good thoughts. No wonder that little Joseph became a great musician; for the Lord had said many years before his day: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

(To be continued.)

I WAS THERE TO SEE MYSELF. — A boy whose principles were correctly established, was pressed by others to take some pears, as nobody was there to see.

"Yes there was," said he, "I was there to see myself; and I don't intend ever to see myself do a dishonest thing."

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, .	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more").	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C.W.	5.00
H. B. Eaton, M.D., Rockport, Me.	5.00
Edward Matthews, Middlebury, O.	1.00
Mrs. F. Beckwith, " "	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

APPOINTMENTS.

My P. O. address is Castleton, Rutland Co., Vermont.
2w D. T. TAYLOR.

The Messianian Conference, Pa., will hold its Annual Session at Shiremanstown, five miles west of Harrisburg (on the Cumberland Valley Railroad), TUESDAY, May 27, 1862. Abundant provision will be made for the accommodation of all who will attend. It is to be hoped that the several churches will be duly represented, by one or more delegates; and that our brethren in the ministry will be present without fail.
J. LITCH, Pres't.
DAN'L ELWELL, Sec.

The annual meeting of the Northern Illinois Conference of Adventists will be held in Amboy, Lee Co., Ill., commencing Wednesday, May 28th, at two o'clock P. M., to continue over the Sabbath. To all we say, Come and help build the wall, though it be in troublous times.
H. G. McCULLOCH,
Sec. of Conference.

THE CANADA EAST AND NORTHERN VERMONT CONFERENCE will be held (D. V.) in Waterloo, C. E. There will be preaching Tuesday evening, June 10th, and the business sessions will commence at half-past 10 A. M. of the 11th, and close on the Friday following. Hence it is desirable that all our ministers and delegates be present at the commencement. Preaching may be expected once or twice each day, from ministers of the Conference. Let the condition and wants of each church be reported by letter. Meetings will be continued over the following Lord's day. Ample accommodation will be provided for those from abroad. Let there be a general gathering of the waiting ones. Come, brethren and sisters, make some sacrifice, if need be, rather than fail to attend the meeting.
R. HUTCHINSON, Pres't.
J. M. ORROCK, Sec'y of Conference.

As several friends have wished me to give notice of the time of my going to England, I would say, that if nothing in the providence of God prevent, I will go soon after the the above named Conference. My address till then will be, Waterloo, C. E., or Derby Line, Vt., care of Elder J. M. Orrock.
R. HUTCHINSON.

MOORE'S VILLAGE, N. Y., April 19, 1862.
I would say to the brethren of Canada East, I shall visit them as soon as the roads permit.

I wish to say to the brethren in Canada West, that I will visit them, if the Lord will, some time in May. I shall be at Wellington Square the last Sabbath in May.
B. S. REYNOLDS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. Bixbee. You do not say where your Herald has previously gone. Please inform us; as otherwise it will be going to two places.

W. H. Swarts. The notice was overlooked, and we fail to find your letter; but the notice given last week, we presume, is for the same.

S. S. Garvin. On the 8th of April Porter Scott was credited on our books \$2.00, to No. 1158; E. S. Holmes \$2.00, to No. 1137; and Alexander Fuller, \$1.00, to No. 1083 — so that it was duly received.

T. H. Prior, \$1.00. Sent Harp the 10th.
J. A. Heagy, \$5.00. It paid 17 cents over. W. P. owes \$1.00; but we have sent to him at D.

Mrs. R. Cox. Your letter of March 22, 1862, enclosing \$2.00, was not received. We will, however, now credit you to No. 1127. Have changed your address.

Miss H. P. Buttrick. Sent tracts the 12th.
D. G. Stouffer. We have no works on that subject. Sent the tract you ordered.

Ann Holden. The \$2.00 you sent was credited April 9th, to "R. A. Holden." Will you give us the first name in full?

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to
SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MAY 13, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST — \$400. Needed January 1.

Amount of previous payments \$327.70
David McNair, Roxbury, Mass., \$2.00

Total received since Nov. 1. \$329.70

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below.

Paid on the above, by
"A Friend of the cause" \$10.00
By the same, 2d payment 10.00
" " 3d " 10.00
" " 4th " 10.00
May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa.	James S. Brandenburg
Basco, Hancock County, Illinois.	Wm. S. Moore
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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, MAY 13.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Myra Bosworth, 1120; Mrs. Martha J. Tilton, 1114 — each \$1.00.

J. S. Bliss, for papers — Hope you will succeed in your effort for new subscribers; J. H. Elliott, 1135; Mrs. R. Moore, 1101 — each \$2.00.

Saul Barr, Esq., 1117 — \$5.00.
J. Craig, 1117, \$1.40, received of Eld. H.; Mrs. Mary G. Stone, 1140, \$1.50.

1864. Sir William Armstrong invents brazen thunderbolts (supposed to be the original Jupiters), and in a pleasing experiment sends the greater part of the British fleet to the bottom of the sea.

1865. The Admiralty invents torpedo vessels which sail under the water, and below any range of guns. Sir William Armstrong tears his hair and swears in the Newcastle dialect.

1866. Sir William Armstrong invents a vertical gun, that discharges Greek fire straight down, and a second time he destroys the greater part of the British fleet. The Lords of the Admiralty are about to hang themselves, when a thought strikes them and they don't. Mr. Gladstone again doubles the income tax.

1867. Dr. Cumming, who has for some weeks been having in his coils by the sack only, suddenly proclaims the Millennium. As there is now to be peace every where, the Admiralty does not invent anything, but waits to see. In order to test Dr. Cumming's veracity, and to find out whether lions will lie down with kids, the Zoological Society (against the advice of their excellent secretary, Mr. Selater) let loose their biggest lion while a charity school is in the gardens. As the lion, instead of lying down with the kid, only lies down to digest him, the Admiralty thinks there is some mistake somewhere, and determines to invent a new fleet. Mr. Gladstone once more doubles the income tax.

1868. The Admiralty invents a stone fleet, with cork keels, and defies Sir William Armstrong.

1869. Sir William Armstrong invents the Hannibal, or alp-shell, which contains the strongest vinegar, and melts the stone ships. Having for the third time destroyed the British fleet, he is raised to the peerage, as Lord Bomb.

1870. The Admiralty invents an aerial fleet, which sails in the clouds, out of range, and the First Lord takes a double sight at Sir William Armstrong. Mr. Gladstone a fourth time doubles the income tax.

1871. Lord Bomb invents a balloon battering-train, and in a experimental discharge brings down all the British fleet into the German Ocean.

1872. The Admiralty, in desperation, invents a subterranean fleet, which is to be conveyed by tunnels to all the colonies, but Mr. Gladstone blandly suggests that, as everybody now pays twice his income in taxes, the people may object to further impost unless some proof of economy is given. Government, therefore, stop the pensions of 100 superannuated clerks, discharge some extra night-porters at the Treasury, and bring in estimates for the subterranean fleet.

1873. Lord Bomb invents his typhoons, or earthquake shells, and suffocates the British fleet in the Tasmania Tunnel. Mr. Gladstone, a fifth time doubles the income tax.

1874. The Emperor of the French proclaims the Millennium, which of course immediately occurs; no more war ships are wanted, and the collectors remit the quarter's income tax not yet due. Lord Bomb invents his volcano fire-works, in honor of the occasion, and by some accident burns up the public.—*Punch*.

The Two Witnesses.

The following article, from the pen of Bro. A. Hale, copied from the last No. of the "Voice," takes the same view of the period occupied by the Two Witnesses that we gave in our Exposition of the Apocalypse, and have always held since first investigating it—the same that was taken by Mr. Miller. As the strongest argument for the year 1868 as the culminating epoch that we have seen, we present it to our readers, that they may be in possession of whatever there is of importance that may be said in its support.

We understand the Two Witnesses to be the Church and the Scriptures—the church under its two dispensations, being represented by two candlesticks; and the Scriptures, of the Old and New Testaments, by the two Olive-trees. We have never seen any more satisfactory epochs for beginning and ending its 1260 days than that given in this connection; where Mr. Miller also began and ended them. But, with Mr. Miller,

we have never been able to see the demonstration that the 1260 days of the Papacy, or the 1290, or 1335 days, began at the same epoch. Make a demonstration of that, and the last would be likely to end in 1868. It would undoubtedly give heartfelt pleasure to every lover of his Lord's return to see such a demonstration; but in the absence of positive proof, conclusions that may be held as human opinions towards which every one should be tolerant, may not demand assent as articles of faith. Ed.

THE PROPHECY.

Rev. 11. verses 3-14. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, "Come up hither!" And they ascended up to heaven in a cloud; and their enemies beheld them.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven!

The second was past; and behold, the third who cometh quickly.

HISTORY.

The forty-two months of the subjugation of the Holy City, and the 1260 days of the witnesses in sackcloth, beyond all question measure the same period of history. They are equivalents. The condition of the witnesses and that of the worshippers in the temple are precisely analogous. The worshippers represent the true Christian church; the witnesses represent the truth itself. The Word of God is like the witnesses in sackcloth whenever it is treated, by those who have professed to receive it, with indifference, contempt, or enmity. Indifference neglects it; contempt displaces it, by giving the attention it demands to something else; enmity destroys it. The thoughtless and the worldling treat it with indifference; the hypocrite, the sectarian, and bigot treat it with contempt; and the apostate treats it with enmity. In all Christian communities, so called, these parties exist, and sustain the above-named relations to the truth.

There are four stages in the early history of the truth. First its announcement by its great Author. Second, its profession by its human recipients. Third, its success. Fourth, its perversion. The judgment which vindicates its true disciples, and condemns the false, belongs to its future history. Through all these stages every form of truth must pass; for whenever it surrounds itself with worldly considerations sufficient to address themselves to the cupidity or ambition of men, some of them will become allied to the truth merely for the sake of these considerations.

This was the state of things at the period to which the prophecy applies. The gospel had

been proclaimed to the nations. It had triumphed over its old adversary, paganism; the contest was now for supremacy among those who bore the Christian name. The inauguration of that supremacy was to introduce the agonies of the crucifixion to the true church; the brutalities of Sodom, the idolatries, the blasphemies and oppressions of Egypt, as characteristics of the counterfeit. The familiar facts of history show that this could not be assigned to an earlier period than the beginning, nor to a later period than the middle, of the sixth century. Everything false and anti-Christian which was known at a later period was inaugurated as early as that date. Clovis in the west, Justinian in the east, and Vitalian in the centre of the empire, completed the work of dethroning paganism, and of placing political Christianity on its throne. Clovis, who was himself a pagan till his conversion, fought the last battles of the pontiff against the Arian kings. Vitalian threw his army into the scale of the pontiff, and thus decided in his favor the contest he had waged against the predecessor of Justinian and his "heresy." And the act of Justinian established the authority of a false Christian system over the Christian world, as effectually as that of Babylon was established by Nebuchadnezzar over old Jerusalem. The date of the act of Justinian, who only occupied a position to do this work, is A. D. 533.

This depressed and captive condition of the word of God and its true disciples was to continue 42 prophetic months, or 1260 symbolic days, expressing that number of true years. The termination of this long night of affliction to the church was to be marked by two extraordinary events—the slaughter of the witnesses and a great earthquake. They were to be in the same locality; to be matters of great public interest, and make a most profound and widely-extended impression.

Now, while it must be admitted that the condition of the true church and the word were much alike, there was one strong mark of difference. The same agencies which inaugurated Christianity, perverted what little they used of the word of God so as to make it sanction the counterfeit. The writings of good men, like their authors, were doomed to extermination; but the Bible, though suppressed in its general use, was never absolutely and unconditionally outlawed within the nominal church but on one occasion. Its perversion was its first public, studied, and legalized "hurt;" when it was legally and spitefully rejected by a body politic, which for more than twelve hundred years had professed to be its supporter and champion, it was slain. Has the pen of history clearly and distinctly recorded such an event? and was it marked by its fellow-event as stated in the prophecy? The answer to these questions is too familiar to need a repetition.

(To be continued.)

The Rest which remaineth for the People of God.

BY THE REV. E. HOARE, M.A.,

Incumbent of Christ church, Ramsgate.

"There remaineth therefore a rest to the people of God." Hebrews 4. 9.

(Concluded.)

So, again, it will be the rest of victory.

In this respect it is typified by the rest of Canaan, to which the apostle refers in the chapter, for they rested in Canaan, rejoicing in the promise, when the fierceness of their conflict, as well as the toil of their march was over. This it is which gives to the rest the character of glory, as, e. g., in Isaiah 11: 10. The first feature in the description is that he shall stand as "an ensign of the people," raising high the banner around which his ransomed saints may rally; and the next step is, that "his rest shall be glorious." It is far beyond that rest which he had with the Father before the world was, though even that was full of glory. Then there was no enemy, but when the rest cometh, Satan, who now rageth, will be trampled under foot; then there was no sin; now sin has raised a whole world into rebellion; but when the rest cometh, the same world will be once more subjected to the will of God. Then there was no church of the first-born, now he is gathering his little band

in the midst of opposition; and when he cometh, there will be the vast multitude adorned as the bride for the bridegroom, and presented as a chaste virgin to the Lord.

And O, how vastly does it exceed the rest after an earthly victory! There are no laurels here which are not stained with blood, no shout of the conqueror that is not blended with the groans of the dying, or the sob of the widow. But He will carry his little band through the heat of the battle, and not suffer one to perish. There will not be wanting one single follower of the Lamb, nor left upon the battle-field one single child of God. The bravest and the boldest, who had stood in the forefront of the fray, will be before the throne, untouched by the enemy; and the weakest and the gentlest, whose tender spirit had shrunk from the turmoil, will be there likewise, all holding the palm of victory, and all rejoicing in the triumph of their King.

Lastly.—It will be the rest of satisfied love. The great joy of that rest appears to consist in this, that he will then be able to give unfettered vent to his love; love will then flow forth unchecked by sin. Thus we read, Zeph. 3: 17, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing;" the idea of which passage is evidently this, that his love will then have its full exercise; and, therefore, he will rest. So long as there shall be anything which Divine love can purpose for his people, but which is not yet prepared, there is no rest to our Covenant Head; but when he comes he will rest, for his love, though infinite, will be satisfied. There is in it a height and depth, and length and breadth, that passeth knowledge, but then the whole will be full. There will be nothing remaining, nothing undone; all will be finished, all complete; and he will rejoice over us with joy, while he rests in the blessedness of unfathomable and unfettered love.

There are many great conclusions which follow naturally from this blessed subject, but I had rather confine our attention to the use which the Spirit of God himself has made of it. He does not employ it simply for encouragement, but for warning: "Let us, therefore, fear," and "Let us therefore labour," are his words. "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." "Let us labour to enter into that rest, lest any man fall after the same example of unbelief." The solemn point in these words is, that they were not spoken to the world, or to the heathen, but to professed believers, to members of the visible church, to persons bearing the name of Jesus. And do they not teach us, with overwhelming power, that while we look for our rest in him we must not be resting in the mere externals of religion? There is a wide distinction between the untaught heathen, and the professing Christian; but there is a distinction wider still between the merely nominal believers and the people of God. To enjoy this rest we must be of this latter class, born again to the Holy Ghost justified in the Lord's righteousness, sanctified by his Spirit, and kept safe in his right hand. And now, brethren, the prize is before us; in a few short years, it may be ours; a little while, yea, perhaps a very little while, and we may be found with all God's people, perfect before the throne. Shall the hands hang down, then, and the spirit slumber,—shall we be content to sleep at the very time that our hearts waketh? Before the throne they rest not day or night in praise, and shall we on earth be content to rest in prayer? We must not rest content with an easy, luxurious, and self-indulgent profession, as if this were our home, and this our resting-place before God. We must not rest in outward truth, but reach on for the fixed assurance that we are safe in the right hand of the Lord; nor must we rest in past experiences, but be marching on with a progressive faith to victory. There is a mighty work to be done, a deadly enemy to be subdued, a triumphant Captain to be followed, and a glorious rest to be won. Press onward, then, believer; gird up the loins of thy mind, be sober, and hope to the end; nor ever cherish fond dreams of rest till he comes forth in his

kingdom, and unites his whole elect in undivided rest before his throne. Then we may all rest without a fear, for he himself shall rest in the midst of us, yea, shall rest in his love, and shall joy over us with singing. The Lord grant that we and our children may be found amongst his people at that day!

John Fox's "Christ Triumphant."

(From the London Quarterly Journal of Prophecy.)

Continued from our last.

And now the Chorus of Five virgins, bearing lamps and torches, are before us, with whom Ecclesia, Europaens, and Africa join in earnest converse about the near arrival of the Bridegroom, as well as the dreadful state of things that makes them long every hour for His appearing. In the Eighth Scene, first one of the Five Virgins speaks of waiting on, though now it be deepest night, and near the third watch; then the second Virgin proposes to cheer the tedious moments by a song, when all at once they descry Ecclesia, whereupon all join with her in one earnest supplication to the Bridegroom to hasten His coming:

"In misery and tears we flee to Thee,
O Jesus, the beloved of our souls!
By Thy right hand, O, bring us speedy help,
For human help is vain. Surely these ages past
May well suffice for absence! for meanwhile
We, the poor lambs of Thy peculiar flock
Are slain, are tortured by the fire, the sword,
The waters; every element is summon'd
To lend its aid against us. Thy remnant now
Dwells lonely in deserted spots and solitudes.
Diocetes and the fury of Pseudamnus
Have penetrated every corner of the earth.
When wilt thou put an end to all this woe?
O Christ, how long shall this our world, which
Thou hast made,
Didst conquer, trample under foot Thine own?
Come, rend these heavens, that we may now embrace Thee.
Quickly, Lord, come, lest none of thine be left.
But what new light is this, and fragrance strange,
Breathing upon our senses?"

Just at this moment, another of the virgins calls on her companions to trim their lamps without a moment's delay, for the Bridegroom is now at hand:—

"See, yonder thrones are set, the books are open'd,
The robes in which the Bride must be adorn'd
For the Lamb's marriage are let down to earth."

The New Jerusalem is by this time in sight, and somehow the Bride's furnishing comes out of it; and forthwith the Five Virgins are found adorning Ecclesia as a bride, who when arrayed in the robes which the Bridegroom sent down to her, full of joy and expectation, exclaims to those around, that since the Bridegroom is well pleased with her, now at last she is well pleased with herself. They exult together in their prospects, and then the Bride sings a glowing and earnest Epithalamium, only part of which we can quote. It is in hexameter and pentameter verse, and is perhaps, as to poetry and Latinity, the best executed portion of the drama. They remind the Lord once more of their sufferings and of His long absence; they tell Him that there is not a country under heaven but has been reddened with the blood of His saints; and so they raise the appeal:—

"Ista, precor, videas! longos miserare labores!
Nec videas, venias sed, pie sponse, precor.
Te sine nulla mihi vita est, mihi nulla voluptas,
Delicii nihil est te sine! Sponse, veni!
Spiritus ut venias jubet et te sponsa venire.
Rumpe, vocate, moras sponse; citoque veni!
Quicquid in orbe patet, tellus, pelagusque, polus-
que,
Fessa petunt reditum quæque, creata tuum!" &c.

"Behold our ease! our long-endured toils
Have ere now moved Thy bowels of compassion!
No longer look; Come, we implore Thee, Come!
Bridegroom, who us so tenderly dost love,
Without Thee life is nothing, pleasure tasteless;

Delight is nought without Thee. Bridegroom
Come!

The Spirit calls to Thee, O Bridegroom, Come!
The bride is ever calling to Thee, Come!
O much-invited One, delay not! Come!
All in this world of ours, land, sea, and sky,
Weary creation, Thy return implore.
O come from heaven that this worn earth may
rest!

For Thou its author art, and Thou alone.
Ye youths and aged men, ye living all,
And ye, too, who are lying in the dust,
Lift up your heads, for lo! the Bridegroom comes:
He comes who to us will restore in full
The gifts of life, the full rights of salvation.
Clap, clap your hands, for lo! the Bridegroom
comes!
O day of days, through ages of eternity
To be remember'd, O day so far surpassing
The sun and stars, day sent down from on high,
The true beginning of my real joy!"

We are thus brought to the crisis, when there appears on the stage (as is common in the old Latin and Greek drama) the same Chorus of Virgins who formerly took part, the object of this their final appearance being to wind up the matter so far as that can possibly be done. It is a curious device, not, however, a very skillful one, for finishing the play. Here it is:—

"Spectators, now behold the Bride all ready,
Nothing remains but that the Paranymp
Bring the catastrophe. But at what time
This shall take place no being can declare.
The poet has done all that fell to him;
And earnestly he counsels every one
To watch, lest any one of you unprepared
Be found at last,—lest when the Bridegroom
comes
He find you sleeping, and the door be shut?
The time, it seems to us, is close at hand,
For wondrous are the signs that look like pre-
ludes

Of that momentous crisis. Satan contends with
Christ
In every quarter of the peopled globe.
But though Pseudamnus burst with spiteful hate,
The Lamb and the Lamb's Bride, triumphant
both,
Shall win the day. Meanwhile, receive our coun-
sel,
Watch, and be sober. Thus we take our leave."

And now we also shall take our leave of this little known, but interesting piece of John Fox the Martyrologist, in which "he baptizes, the Muses," according to the quaint saying of one of his contemporaries. There is undoubtedly a lack of real poetic fire; still it is a piece every way characteristic of the man who, as the same contemporary, in his dedicatory verses, has said—
"Scribit quæ digne Monumenta ac Acta vocantur."

(To be continued.)

Surely I Come Quickly.

This is the last sentence that ever fell from the lips of Zion's future king to fallen man. It comes rolling down thro' the course of ages as the amen of prophecy. It is the voice of him who holds the seven stars, and on whose brow are many shining crowns. It forms a radiance of life over the battle field of martyrs, and has been the cheering promise for ages to those who love his appearing. Jesus often assured his disciples that he "would come again." And when the white cloud calmly rose to heaven, bearing him to the throne of the Eternal, the angels who formed a part of that heavenly choir which sang the birth anthem of our Redeemer's praise, left the consoling promise, "He shall so come in like manner as ye have seen him go into heaven." This promise was made to the disciples while they were together, and the benefit of each other's counsel; but when John had his vision, many of them were sleeping in the dust, and he is banished to a barren isle, there to expire in seclusion. But Jesus loved him, and he sent his angel to unfold the vast future to his mind. The scene of ages rolls before him; his mind is carried far down the stream of time and on the verge of Eden restored, from whence he beholds the "king in his beauty," and

the city of God with the tree of life and the crystal waters of immortality. The band of martyrs, radiant with joy, in robes of white, and palms of victory in their hands, and flaming crowns bedecked their brow. John was filled with holy rapture at the sight; but when this scene is withdrawn, he is still found on that barren waste. But Jesus proclaims in the closing of the drama, "I come quickly." O, how this must have thrilled his being with joy! But did he, like the professed bride of the Lamb in this age, respond, "I do not wish to hear of Messiah's coming?" No, this was not his answer; but in the fulness of his soul, exclaimed, "Even so, come Lord Jesus." How unlike the faith of those who profess to be Christians now. Would to God that we could write this glowing truth upon the star-decked arch of heaven, that he who raises his eyes to behold the wonders of the sky might read this sublime truth, "Surely I come quickly."

Reader, let me ask you the solemn question, are you ready? Can you respond with the beloved disciple, "Even so, come Lord Jesus?" or would you cry for rocks and mountains to fall on you and hide you from the wrath of him that sitteth on the throne, and from the wrath of the Lamb? That day is coming, it hasteth nigh, and may this grand era of our Lord's return find you with the waiting ones; and having done all to stand. May God save you through his everlasting truth. Amen. — H. V. R. *Harbinger.*

Last Words.

Surely there is something very pathetic in those last words of Dr. Adam of Edinburgh, the High-school head master: "It grows dark, boys; you may go." As the shades of death were fast closing around him, the master's thoughts were still with his work; and thus regarding the shades of death as but the waning twilight of the earthly day, he gave the signal of dismissal to his imaginary scholars, and was himself at the same instant "dismissed" from work to rest!

Every one knows that the two last words which Goethe uttered were truly memorable: "Draw back the curtains," said he, "and let in more light."

At the time of Humboldt's death, the sun was shining brilliantly into the room in which he was lying, and it is stated that his last words addressed to his niece, were these: "Wie herrlich diese Strahlen, sie scheinen die Erde zum Himmel zu rufen!" (How grand these rays; they seem to beckon earth to heaven!)

Sir Walter Scott, during his last illness, more than once turned to Lockhart, and exclaimed with great fervor to him: "Be a good man, my dear." When we recollect the character of the man who uttered them, is there not a little sermon in these words?

Judge Talfourd, died suddenly, whilst giving a charge to the grand jury at the Stafford assizes. The last sentence which he uttered before his head fell forward upon his breast is pregnant with wisdom; and from the eternal truth which it so nobly enunciates, forms a fitting conclusion to Talfourd's benevolent and useful career. "That," said he, "which is wanted to bind together the bonds of the different classes of this country, is not kindness, but sympathy." And so, with that last word "sympathy" yet trembling upon his lips, poor Talfourd passed away.

Dr. Johnson's last words, addressed to a young lady standing by his bedside, were: "God bless you, my dear." And "God bless you!" "Is that you, Dora?" were Wordsworth's last words.

There is a singular identity, also, between the last utterances of Mrs. Hannah More and of the historian, Sir James Mackintosh, the last words of both consisted of one word, and both alike breathe the same spirit of happiness. "Joy" was the last utterance of the former; and "happy" that of the latter. "I am ready," were the last words of the great actor, Charles Mathews. John Knox, about 11 o'clock on the night of his death, gave a deep sigh, and exclaimed, "Now it is come." These were his last words, for in a few moments later he expired.

General Washington's last words were firm, cool and reliant as himself. "I am about to die," said

he, "and I am not afraid to die." Noble words these! There is something in them which reminds us of Addison's celebrated request to those around him, "to mark how a Christian could die."

Etty, the great painter, quietly marked the progress of dissolution going on within his frame, and coolly moralized thereon. His last words were "Wonderful—wonderful, this death!" and he uttered them with perfect calmness.

Thomas Hood's last words were: "Dying, dying;" as though, says his biographer, "he was glad to realize the sense of rest implied in them."

Among the last utterances of another great wit, Douglas Jerrold, was the reply which he made to the question "How he felt?" Jerrold's reply was quick and terse, as his conversation always was. He felt, he said, "as one who was waiting, and waited for."

When we remember Charlotte Brontë's stormy and sorrowful life, lightened for only a few brief months toward its close by her marriage with her farther's curate, Mr. Nicholls, there is a melancholy plaintiveness in her last words. Addressing her husband, she said: "I am not going to die, am I? He will not separate us; we have been so happy."

Poor Oliver Goldsmith's farewell words are also very plaintive. "Is your mind at ease?" asked the doctor. "No, it is not," was poor Goldsmith's melancholy reply. This was the last sentence he ever uttered; and it is sorrowful, like his life.

One of Keats's latest utterances is full of a singular pathos and beauty. "I feel," he said, on his death-bed,—"I feel the flowers growing over me!"

Tasso's last words—"In manus tuas Domine" (Into thy hands, O Lord, do I commit my spirit), are eminently religious. They were uttered by him with extreme difficulty, and immediately afterwards he expired.

Who that ever read them can forget those noble last words which Bishop Latimer addressed to his fellow-sufferer, Bishop Ridley? He said: "Be of good cheer, brother Ridley, this day we light a candle in England which shall never be extinguished." We question whether, if the archives of all the "noble army of martyrs" were to be ransacked, there could be found a record of any more memorable utterance than this.

King Charles II. died with a joke upon his lips; his death had been expected for some time before it occurred, and thus many of his courtiers had been kept up all night. He apologized to those who stood round his bed for the trouble he had caused them; he had been a most unconscionable time in dying, but he hoped they would excuse it. "This was the last glimpse," remarks Lord Macaulay, "of that exquisite urbanity so often found potent to charm away the resentment of a justly incensed nation."

There is an incident related of the death-scene of Sir Charles Napier, the great Indian warrior, which is so curious and suggestive, that (although, strictly speaking, it does not come under the category of "last words," since no word was spoken by Sir Charles) we cannot resist referring to it here. It appears, then, that the 22d Foot was the regiment with which Sir Charles's chief victories were achieved, and to which he was strongly attached. Just as the old warrior's spirit was passing away, Mr. M'Murdo, his son-in-law, seized the tattered shot-torn fragments of the colors of the 22d Regiment, and waved them over the dying warrior. A grim smile of satisfaction crossed Sir Charles's face as this was being done, and thus his spirit passed away.

Zwingle, the great German reformer, was killed in battle, in the year 1531. His last words are cool and brave. Gazing calmly, and with undaunted courage, at the blood trickling from his death-wounds, he calmly exclaimed: "What matters this misfortune? They may indeed kill the body, but they cannot kill the soul."

Dr. Payson wrote from his death-bed:—"The celestial city is full view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its music strikes upon my ear, and its spirit breathes into my heart. Nothing separates me from it but the river of death, which appears as a narrow rill, which may be crossed at a single step, whenever God shall give permission."

Dr. Gordon, a physician in Hull, who died in 1848, on his death-bed said:—"I have sought the Saviour, I have asked him to forgive my sins, and he has done so. He will present me to the Almighty. I am going a very delightful journey to a very happy home, where I shall meet only with the wise and good, and to be with Jesus! I would not change my condition for all the wealth of the world."

A girl of twelve years of age, a fair flower, whom God was about to transplant to His garden would often say to her friends: "You know I am going home to be with Jesus. I know I have sinned; but Jesus is my Savior. He has washed all my sins away. I have not one fear, nor doubt for Jesus will be with me. The valley of death is only just the way home. Why should I be afraid to die? Just think what a glorious thing it will be to be forever in heaven, and to have no sin, no sorrow! What a wonder that every one does not long to be there!"

Sir Henry Havelock, a little before his death, said to Sir James Outran:—"For more than forty years I have so ruled my life, that when death comes I might face it without fear." And to his eldest son he said, "Come, my son, and see how a Christian can die;" and then expired.

And now that we are speaking about the last words of warriors, who can fail to recollect those noble last words of our great Nelson? "I thank God," said he, "that I have done my duty." And so, with the great guns booming overhead, proclaiming the victory so dearly bought, he died.

In the year 1591, Sir Richard Grenville, the Sydney of the sea, was serving in an English fleet against Spain. They were assailed by a Spanish fleet of far superior force. After inflicting the most terrible chastisement upon the Spanish fleet—it is said that Sir Richard was engaged with no less than fifteen ships—the *Revenge* (Sir Richard's vessel) was taken, and Sir Richard Grenville himself was carried, mortally wounded, on board the Spanish admiral's ship, where he was treated with distinguished honor. But in a few days he felt that death was at hand, and spoke these memorable words in Spanish that all who heard him might bear witness to their fervor; "Here die I, Richard Granville, with a joyful and a quiet mind; for that I have ended my life as a good soldier ought to do, fighting for his country, queen, religion, and honor: my soul willingly departing from this body, leaving behind the lasting fame of having behaved as every valiant soldier is in duty bound to do."

We purpose giving, as the final illustration of our subject, the last utterances of a soldier who fought in another warfare, to wit, the Venerable Bede. Bede died at Jarrow monastery, near Newcastle, in the year 735. The account left us of his death, is very striking. For a long time previous, Bede had been engaged upon a translation of St. John's Gospel into the Saxon language. His work, which was to give God's Word to the common people in their own tongue, was very nearly completed; but Bede's strength was ebbing fast. He sat in his chair, however, conscious still, though the shades of death were fast gathering around him. The scribe, who was writing to Bede's dictation, now hastily exclaimed to him: "Dear master, there is yet one sentence not written." This speech recalled Bede's fast-failing senses; gathering together all his strength, he answered; "Write quickly!" and then dictated to the scribe the last sentence of the last chapter of the Gospel according to St. John. The scribe wrote it down rapidly, and then said: "The sentence is now written." Bede replied: "It is well. You have said the truth. It is finished! Consummatum est!"

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now

come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, MAY 24, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cts. postage 11 cts. In gilt, \$1.00 11.

The Request of Eld. Campbell.

We anticipated that the request of Bro. Campbell to Bro. Himes, in respect to certain chronological inaccuracies, would have been complied with in this number of the Herald, either by their admission, or disproof, or by a disavowal of relying on them as demonstrative of the world's age.

An esteemed and intelligent sister in Brooklyn N. Y. writes, under date of May 9th: "I am glad to see your replies in regard to Shimeall's chronology, also the enquiry of Bro. Campbell, in last week's Herald—not that I have the least objection to the coming of my Lord in '68, by no means; for I would fain hasten the chariot wheels—but I do want truth; and truth, like wheat, will bear any amount of sifting, without losing one particle of its value." This, we doubt not, is the sentiment of all our candid readers, and we still hope they will not be disappointed. For the importance of admitting, or disproving those alleged discrepancies, cannot be questioned in view of the times in which we live, the issue involved, or the relations sustained to that issue.

The "Time of the End" is a question of world wide interest to all who anticipate the event, and interest in it has continually increased, as we have come down through "the aisles of the ages."

"How long shall it be to the end of these wonders?" and "how long the vision?" were the enquiries, many centuries ago, of the angels who "desire to look into" these things; which "many prophets and righteous men have desired to see," who "enquired and searched diligently . . . what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." Oft times has the enquiry been made, "Wilt thou at this time restore the kingdom to Israel?" The souls of martyrs under the altar, "slain for the word of God and for the testimony which they held," have sent up the anxious inquiry, "How long, O Lord?" The church of Christ has waited with patience and hope for the rending of the closed heavens, when she might see, through the parted sky, her descending Lord coming down the celestial pathway, with his hosts of angelic attendants. Oft times have epochs been reached, that were confidently proclaimed to be the one predicted, when the Messenger, standing on the land and sea, shall affirm with uplifted hand that there shall be delay no longer. And now,—having come down into an age of the world that is past all the great prophetic way-marks, with the signs of the times greatly thickening, betokening that the end cannot be distant and may be now, with many disappointed anxious watchers eagerly looking for the dawning of the morning—could any show

a definite epoch that should not, like others predicted and passed before, leave God's waiting ones saddened with disappointment, it would be conferring a boon that would be second only to a knowledge of the event itself.

At this juncture a volume appears with the prefatory announcement:

"We claim . . . to have demonstrated, by an exhibit of the harmony of the authentic profane annals of antiquity with the Sacred Writings, the exact era of human history, from the creation and fall of man, and of our consequent proximate position, in point of time, to the final close of the present dispensation," p. 3. And it sums up with the claim of having "demonstrated, that the two chronological chains of Scripture, the historic and prophetic combined, neither fall short of, nor overleap, but exactly fill up, that period of 6000 years to a fraction," Bib. Chron. p. 182.

If the work had done this, it should have been hailed as a light shining amid surrounding darkness. And therefore we said in our first notice of it: "Were this book all that it claims to be, it would be one of the most invaluable and timely works that ever emanated from the American press;" and, we added, "If it be much less than it claims, it does not therefore follow that it may not be a valuable addition to any library."

Our brother, in his notice of it, said of its chronology of the Bible: "Each link of the chain of evidence has been tested, and the causes of previous errors explained." "We have examined this work with very great interest, and have received much light on the chronology of the Holy Scriptures." It "has cost him a careful, critical, and laborious examination of every system, both ancient and modern, of historic and prophetic chronology, for a period of thirty years." "Mr. Shimeall has furnished evidence, on the basis of the corrected Hebrew version of the Holy Scriptures, that the year A. D. 1859 is the year A. M. 5991; and hence the year A. D. 1868 completes the 6000th year of the world's history, from the creation and fall of man." And, "He calls on all classes, — the clergy and laity, learned and unlearned, the rich and poor, together with those who govern, and those who are governed, to ponder well the facts and arguments adduced for the support of his views." — *Voice*, April, 1860, p. 10.

With these claims, this endorsement, and this invitation, we began the reading of the work with great expectations. Believing with Rev. Dr. E. B. Elliott, that "Our true wisdom is to test each link of the chain of evidence by which we have been led to our conclusion, and see whether it will bear the testing, to examine into the causes of previous demonstrated errors on the subject, and see whether we avoid them,"—which counsel was copied and endorsed on p. 8 of the "Voice,"—we set ourself to the task of testing the points of difference between Mr. S. and other writers: on the accuracy of which the correctness of the result depends—not doubting that the detection of errors would be frankly admitted or the error of the criticisms shown, by author and endorsers—one of whom, Dr. Cumming, as quoted (*Voice*, p. 15), had observed: "If there be a mistake in our received chronology capable of being rectified, it is of great importance to the 'watchmen on the walls of Zion,' that they may know the true time of the world's day, and be found watching."

On pursuing the work we found the chronology—with the single variation of a year, then given to Caleb but now given to the anarchy,—identical with that given to the world by the same author eighteen years before, and with the defects of which we had long been conversant.

After specifying the apparent errors we found in what was claimed to be a demonstrated "Bible chronology," its table and arguments were copied into the "Voice," with this assurance:

"A table by Mr. Shimeall is given in another column, to which we call attention. A part only of the explanatory notes are given in this number. We shall give others in our next. And 'if any defect should be discovered, it will be duly and frankly given to our readers, with the reasons therefor.' There is nothing of value to us but truth. The notes referred to will explain the breaks or chasms that are subjects of criticism among chronologists." — *Voice*, July, 1860, p. 30.

The importance of a correct chronology of the world's age, in connection with a specified ending of the prophetic periods, we conceive to be this: It has been claimed that the wonderful coincident completion of 6000 years from creation, proved by conclusive and independent testimony, at the same precise epoch that those periods end, as reckoned from what is claimed to be their most natural commencement, is conclusive as to the time of their termination. This would be good reasoning, to the extent of a presumptive argument, provided the 6000 years' period was proved as claimed; though it is not logical to reason, as some do, that each proves the

correctness of the other, which is only reasoning in a circle; for, we submit that neither can be legitimate proof of the other until its own accuracy is established.

The epoch of 1868, or any other terminating one, may and ought to be sustained by all the testimony that can be legitimately brought to bear upon it. As a date with which the church has been long familiar, which has been anticipated with interest, and has been pointed to with more or less confidence by many writers on prophecy, we should be derelict to duty did we withhold from our readers aught that is evidence in its support. We have therefore published the various arguments, though unable to endorse them as demonstrative; and our columns are still open. When there are no misquotations of facts in history, no mis-statements of the dates of events relied on as the commencing epochs of the several periods, and no mathematical errors in the computation of numbers, there is nothing requiring disproof. For so long as one's statements are correct, it is his prerogative to entertain and promulgate his honest convictions; the manner in which they are held being measurably apparent in the cheerfulness with which a like sincerity is accorded to those who fail to see the forcibleness of their logic, the candor with which specified errors are recognized and corrected, and the judgement and conclusiveness with which misapprehensions are met and refuted. This having respect only to statements of facts or estimates of numbers, it is not needful that mere opinions and conclusions, in which men naturally differ to the extent of their mental discipline, predilections and researches, should be always combated or laboriously refuted. So far, therefore, as the date referred to can be sustained by the concurrence of events marking the commencements of the several prophetic periods claimed then to end, it is to be looked to with interest,—though regarded as a human opinion; which may prove to be correct, or which may have to be classed with other disappointing epochs; but which may not, like the direct affirmations of Scripture, be put forth as an infallible truth, demanding the assent of those who fail to see its conclusiveness.

In addition, however, to what is claimed in respect to the beginning and ending of the periods, great stress has been laid on Shimeall's demonstration of the chronology of the world's age, as proving the completion of 6000 years from creation at the same terminating epoch, and thus demonstrating its conclusiveness. This having been the great argument used in connection with that chronology, the point, as we conceive it, to lay in the mind of Bro. Campbell, is, how can this argument in fairness be longer used for the date specified, without first disproving the allegations adduced?

As it does not affect that date "so far as it may rest on evidence aside from that chronological estimate," which may be presented whether the allegations be admitted or disproved, we said in reply to the enquiry of Bro. Campbell, that "it would be better to have limited it to the chronology referred to;" and that, "It is certainly desirable to have it shown, if it can be, that what we have designated as errors are not such; which has long been promised."

It is fairly shown, why evidence aside from that chronology, for the date referred to, may be presented; but what Bro. Campbell would still like to know is, How can the demonstrativeness of the world's age, as given by Mr. S., be longer argued in view of the discrepancies specified? And he has reason, we think, to expect, either in the Herald or Voice, their admission or correction,—the promise having been explicit, that, "If any defect should be discovered, it will be duly and frankly given to our readers, with the reasons therefor." — *Voice*, July, 1860, p. 30.

If its demonstrativeness is abandoned, that admission would be a satisfactory answer. But if it be still endorsed, Bro. Campbell's enquiry still stands: "Will you show any errors in Bro. Bliss' corrections of the chronology you follow?"

The principle ones of those corrections, we will briefly recapitulate, that it may be distinctly kept in mind how plain and simple are the points involved.

1. Mr. S. affirms that the spies were sent from Kadesh-Barnea "the first year after the Exode," (Bib. Chron. p. 40); whereas we showed that Moses affirms it to have been "on the twentieth day of the second month, in the second year," (Num. 10: 11,) that Israel left Sinai to go to Paran. As there were forty-five years from the sending of the spies to the division of the land, (Josh. 14: 7—10,) Mr. S. by reckoning forty years in the wilderness after the sending of the spies, leaves only five more to the division of land; whereas but thirty-nine should be reckoned, which leaves six. The error here is small, but is none the less an error.

2. Mr. S. omits eleven years between the reigns of Amaziah and Azariah. King Amaziah of Judah "reigned twenty and nine years," (2 K. 14:

2.) "In the fifteenth year of Amaziah," "Jeroboam the son of Joash, king of Israel, began to reign," (Ib. v. 23:) which would make Amaziah's 29th and last year synchronous with Jeroboam's 15th. "In the twenty and seventh year of Jeroboam, king of Israel, began Azariah son of Amaziah, king of Judah, to reign (2 K. 15: 1)." It is clear, therefore, that, between the reign of Amaziah and Azariah, from the end of Jeroboam's 15th to the beginning of his 27th, was an interval of eleven years. Mr. Miller recognized this interval, which caused Dr. Jarvis, (who confessed that its existence "was entirely a new idea to him,") to admit its accuracy and to compliment Mr. Miller's "perspicuity in reading his Bible," as "much to his credit." *Preface to Jarvis' Sermons.*

3. Mr. S. omits four years between the 7th year of Artaxerxes Longimanus and our A. D., by dating the former in B. C. 453; whereas its date in B. C. 457 is clearly demonstrated by the Canon of Ptolemy, verified as it is by numerous oft calculated eclipses.

Mr. S. has thus omitted 1, 11, and 4, making 16 well authenticated years, from the periods of his table; which, if all his other periods were correct, would have completed the world's 6000 years in 1852. There are, however, in addition to these losses, a still greater number of years unwarrantably added. For,

4. Mr. S. reckons seven years between Artaxerxes 1st and 7th, where he could legitimately reckon but six.

5. He twice counts a period of 19 years, reckoned from the 4th year of Jehoiakim to the 11 of Zedekiah, by adding that number to the seventy years which span the whole interval from Jehoiakim's 4th year to Cyrus' 1st,—he having admitted in his "Age" that "If we reckon from the beginning of the captivity to the beginning of the restoration, we must reckon from the 4th year of Jehoiakim to the first of Cyrus, which was just seventy years," (p. 220); the table in the "Age," being identical with that in "Bib. Chron." and there being in the last no comments on this period, nor any intimation of a change of opinion.

6. Mr. S. claims to have demonstrated an interval of 459 years between the time of the division of land, and the period of forty that was completed by the reign of Saul. The length of this period is the only one which can be now in dispute among chronologists—the other points referred to being clearly demonstrable. We think that Paul, (Acts 13: 19-21,) spans this interval with a period of 450 years; but as chronologists do not all admit this, we now merely look at the process by which Mr. S. thinks he has verified his assumed number. The addition of 459 to the 40 years in the wilderness, the 5 he gives to the division (periods preceding this) and the 40 given to Saul, 40 to David, and 3 to the Temple, make just 587 years; which is consequently claimed to be the whole number from the Exode to the Temple. Mr. S. admits that:

"To prove the correctness of this aggregate number of years, we must harmonize the chronology of the interval between the division of land, and the time of Samuel the prophet, with the 450 years of Acts 13: 20; and also the whole period with the details of the history of those times." *Bib. Chron.* p. 91

The details comprise the known periods, of the wilderness 40, to Division of land which Mr. S. gives as 5, the "servitudes including the time of Eli and Sampson 111," the judges 279, Saul 40, David 40, and Temple 3 years; and also three conjectural periods, which Mr. S. gives to Joshua 25, to anarchy 20, and to Samuel's separate administration 24 years. To harmonize the whole period of 587, with Paul's 450 years from division of land to Samuel,—of which Mr. S. says: "This period of 450 years, we shall show in its proper place, comes out with the greatest exactness," (p. 89)—he deducts for Exode 40 years, division 5, Saul 40, David 40 and Temple 3, making 128 years, from the 587, which leaves 459; he then adds "for Samuel's separate administration as judge, 24," and so makes 483 "from division of land to Samuel's death." And as this is 33 years more than the 450, he claims that those ended with the commencement of "Samuel's judicial administration,"—nine years before Eli's death and the beginning of Samuel's 24 years of separate service.

In this process, Mr. S. has committed the mathematical error of twice counting the 24 years given to Samuel. For in deducting only the 45 years to division of land, and the 83 of Saul, David and Temple, from 587, the 459 remainder must comprise all the periods not deducted, and therefore includes that given to Samuel. This will be seen by adding his 25 years given to Joshua, 20 to anarchy, 111 of servitudes, and his 303 given as "the whole period of judges, including Samuel's separate administration" (p. 92), all of which make just 459. Samuel's time being thus included, to again add it is to twice count

it. And as the 450, with Mr. S.'s figures, reach to within nine years of Samuel's death, it does not span the time to Samuel as required.

7. Mr. S.'s "verification" of his conjectural periods, of 25 years given Joshua, 20 of anarchy, and 24 to Samuel, is equally inconclusive. For, to prove the accuracy of each of these periods, he deducts all the known periods between Exode and Temple, and two of these conjectural ones, from the assumed whole number, 587; which process necessarily leaves, as a remainder, the other conjectural number. But this is not taking a single step in the direction of a demonstration; for with a single conjectural number, other than the one to be proved, the result can be only conjectural; and much more is it so when, as in each instance, two conjectural periods are included in the sum deducted from the conjectural whole. Nor is the transition from one of these conjectural elements to another, in attempting the proof of each and then of the whole, anything more than reasoning in a circle. For, neither number being proved by the process, it still remains only a conjectural element, and therefore cannot be serviceable in the verification of the others.

8. Mr. S. in claiming 587 years, from Exode to the Temple, makes 108 years, though he counts it only 107, more than the 480th year in 1 K. 6: 1; whereas reckoning 40 in wilderness, six to division, 450 to Samuel, and then 40 to the death of Saul, with 43 for David and Temple, brings us to the 580th year,—100 years more than is given in the text; which makes the latter the more probable, as a change in the text of just 100 years would be more likely than one of 107. Mr. S. accounts for a change from "587" to "the four hundred and eightieth year," by supposing "the inadvertency of an early transcriber in substituting the numeral *daleth*, 4, in the place of *hay*, 5," (p. 88). But those letters represents units, and therefore, in the Hebrew, their change would not effect the numeral of the hundreds involved; much less would it account for a change of one in the hundreds and seven in the units; and besides, we know of no evidence that the early Hebrews expressed numbers other than by written words, as now given in the text, in which a change of just 100 would be much more likely than one of 107.

The above is the sum of the defects in Mr. S.'s chronology, and they are vital to its accuracy. If we are in error in our allegations of error, is there no man living that can show it? It would give us unfeigned sorrow, did we suppose we had done Mr. S. the least injustice; and if we have, we desire above all things that it may be so shown as to enable us to make prompt and honorable amends.

We are aware that it has been said:

"Mr. Shimeall will keep himself advised of any review of his work; but we suppose he will not depart from the position stated on the seventh page of his work. He says: 'Assuming, therefore, that we have sustained the authenticity and inspiration of the Mosaic records against the arguments of those who impugn both, on the one hand, and the claims of the Hebrew version as the only authoritative version in the premises, on the other, any criticisms which "Our Bible Chronology" may call forth, to be noticed by us, must be strictly confined to the two above named points.' Whether Mr. S. will consider it of importance to notice criticisms bearing on other points, is for him to determine. We have seen nothing as yet, which we presume he would consider of sufficient importance for a reply."—*Voice*, v. 1, p. 30. July, 1860.

There was probably a reference to our specifications of error in Mr. S.'s chronology; which our readers would like to see met and determined one way or the other. And they will not exonerate its author, on the mere plea that he had previously determined not to notice any errors—if they had respect to his "demonstrated" computation of the world's age,—a question in which we are all deeply interested; and that he should only notice criticisms on his arguments respecting the other questions, on which all our readers have long had settled opinions. He will therefore be regarded as feeling unable, until he shall make the attempt, to refute the discrepancies specified,—a presentation of which we supposed was promised in the following:

"Friends be patient. We shall give the evidence on the time of the great crisis in 1867-8 as fast as possible, in regular order, until the whole argument is placed before our readers. After that, should there be any defect brought to light by students of prophecy, it will be our first business to give a correction, as light shall be given. Let none be alarmed at objections or criticisms. They will help us, and will no doubt have a tendency to give more light, and increase our convictions of the truth of our calculations."—*Voice*, v. 1, p. 64. Dec. 1860.

If the chronology of the world's age, claiming to demonstrate the completion of 6000 years in 1868,

had not been presented as one of the evidences of that epoch, it might be claimed that errors there specified were not included in this promise; but as it is, they are more clearly referred to in the above, than in the following:

"Mr. Shimeall has assured me that he will, at a proper time, take notice of criticisms which have been made upon his work, by Dr. Seyfarth and others."—*Voice*, Dec. 1861.

Nearly six months have since elapsed, and we hear nothing from Mr. Shimeall, except through Mr. Baxter; whose place of writing, "New York," and date, "March, 3," were indicative of his letter's being the result of a conference on this subject.

All that we desire in respect to this question, is the truth. That is wished for by our readers; whose confidence in the candor and ability, of ourself or of others, and the reliability of our several investigations and expositions of kindred questions, must be greatly affected by the manner in which we respectively treat this. To ask for light on this subject, is to ask for bread. Our leaders and guides are expected to be able to meet such simple questions of fact and arithmetical computation, as only are involved in this issue. All authors and journalists are virtually pledged to do justice to all questions which they attempt to give in detail, and where there may be any hesitancy in doing this personally, they are expected to be able to command all the aid needed.

Our pen has extended these remarks farther than we purposed; but we have written in haste, and have no time to condense. We trust we shall be pardoned for having again adverted to this subject; and if Mr. S. or others shall think they fancy ought that is otherwise than kind and courteous, we shall feel it our misfortune to have given expression to words not intended.

Information Wanted.

The P. O. address of Phoebe Densmore, that we may credit her \$4, received May 15th.

Where did the Herald, now sent to Bro. A. Bixbee of South Norwalk, Conn. formerly go?—as we wish to discontinue at the former address, if it still goes. Please give first name.

What is former address of I. Bingham?—now changed to Memphis, Mich.

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of Elder Garvin, and L. E. Bates.

The present Aspect of the Rebellion.

In the last Independent, an article by Horace Greely thus sums up the then present condition of affairs in the south:

The rebellion has still two great armies, with minor divisions of its forces, confronting Gens. Burnside, Hunter, Butler, and tramping out the remaining life of East Tennessee, perhaps equal to one more such—in other words, fully Three Hundred Thousand effective soldiers in arms to-day. But it has lost all hold upon Kentucky, Missouri, and Maryland; it has lost at least half of Virginia and Tennessee, respectively; and it has received a staggering blow in the destruction of its fleet and the capture of its forts on the Lower Mississippi, resulting in the surrender of its chief commercial imporium, New Orleans, to the Federal arms—a loss which virtually isolates Texas, and renders its inexhausted stores of corn and cattle of little further use to the Confederate cause; and it has lost prestige if not actual strength by the successive withdrawals of its forces from Manassas, from Yorktown, and from Williamsburg, followed by the triumphant columns of McClellan. Its soldiers are generally in rags, while the means of reclothing them are not within its reach; its arms are deficient and inferior, and it is not likely to be able to replace them. Worst of all, its promises to pay are nearly as uncurrent as they are intrinsically worthless, while its supply of food is clearly inadequate to its urgent needs. An army, composed in good part of impressed Europeans and Northerners by birth, cannot retreat under such auspices without being profoundly demoralized; and it is nearly certain that one-third of the Three Hundred Thousand still ranged under the standards of Jefferson Davis would gladly leave them to-morrow if they safely could. Such armies, with such resources, cannot sustain a protracted contest against such well-appointed legions as our generals are now leading to battle. A few days, not impossible, may see the total collapse of what remains of the Confederacy, with the flight or disappearance of its chiefs; a few weeks, at the furthest, should witness the old flag floating in triumph over Richmond, Knoxville, Raleigh, Charleston, Mobile, and Jackson, and the Rebellion apparently suppressed.

But when its armies shall have been dispersed, its spirit is likely to remain. The demoniac hate which treacherously assailed and slaughtered the unarmed volunteers of Massachusetts in the streets of Baltimore, which has bayoneted our wounded on many a

battle-field, and which dug up our dead heroes from the graves of Manassas to tear out their skulls for drinking-cup and soap-dishes, and their jaw-bones for spurs, still glares from the eyes and is uttered through the hisses of Rebel women in Nashville, New Orleans, and every slaveholding city occupied by our troops. The men who remained scowl silently; but the women finding that impunity in their dress which their deportment does not justify, everywhere parade their implacable hostility of the National cause and all who sustain it.

The life of a Union soldier who straggles from or falls behind his comrades in any rebel region is not worth a day's purchase, if three or four rebels, no matter how peaceful their garb and usual occupation, can pounce upon him undetected; the rebel riots in New Orleans, whereby the National flag was torn down and trampled under foot after the City had confessed itself at the mercy of our arms; the burning of merchant vessels, of cotton, of all manner of private property which is supposed desirable to the loyal States, all show that the rebellion lives in the hearts of the slaveholding estate and its satellites, and refuses to be exorcised by any amount of kindness and expostulation. The very forbearance and magnanimity generally evinced by our soldiers inflame the malignity of the rebels; they feel that these evidence a higher civilization than their own, and they are obliged to represent and try to regard them as proofs of our conscious weakness and apprehension, and thus to inflame their own courage by treating our triumphs as fortuitous and soon to be effaced by defeats. Assassination, poison, yellow fever, such are the agencies which they invoke for the destruction of the Union armies, and by whose aid they hope to retrieve their recent disasters.

Last words of the Son of Burke.

The son of Edmund Burke, the great statesman, was a young man of rare promise, and his early death hastened the decease of his illustrious father. It is related that, on the night of his death, young Burke suddenly rose up and exclaimed: "Is that rain? Oh no; it is the sound of the wind among the trees." He then turned to his father, regarded him with a look of great affection, and then commenced to recite, with deep feeling, these sublime lines of Milton, from Adam's Morning Hymn, which he knew to be his father's favorite:

"His praise, ye winds, that from four quarters blow,
Blow soft or loud; and wave your tops, ye pines,
With every plant, in sign of worship wave."

Just as he pronounced the last word, his strength failed him; the lamp which had flickered up so grandly in its socket was quenched; he fell forward into his father's arms, and so died. Burke's grief was terrible, and he did not long survive his son. Burke's own last words are the same as those of Johnson and Wordsworth—namely, "God bless you."

Dying words of the First Christian Martyr.

Acts vii. 59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Who said, Lord Jesus, receive my spirit; Stephen, or they that stoned him?

E. STYLES.

Answer. Stephen. The Greek language is much more definite in its construction than the English. In our version, the participle, calling, so far as the grammatical construction is concerned, might relate to either, they, or Stephen; but the Greek is liable to no such uncertainty, as will be readily understood from the follow facts: The case and number of nouns are determined by difference in termination. The word *Stephen* is in the accusative case and singular number. The word *they* is in the nominative case and plural number. Participles must be put in the same case and number as the words to which they relate. If then the participle, *calling*, relates to those who stoned Stephen, it must be in the nominative case and plural number; if it relates to Stephen, it must be in the accusative case and singular number. It is in the accusative case and singular number, and hence cannot refer to the word *they*, but to Stephen. — *Review and Herald*.

HANDSOMELY DECLINED.

The late Bishop Doane, of New Jersey, was strongly opposed to temperance, and his sideboard and tables were loaded with brandy, wine, &c.

On one occasion Rev. Mr. Perkins, of the Sons of Temperance, dined with the Bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, Bishop: 'Wine is a mocker.'"

"Take a glass of brandy, then."

"Can't do it, Bishop: 'Strong drink is raging.'"

By this time the Bishop, becoming somewhat restive and excited, remarked to Mr. Perkins:

"You'll pass the decanter to the gentleman next to you."

"No Bishop, I can't do that: 'Woe unto him that putteth the bottle to his neighbor's lips.'"

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Answer of Elder J. V. Himes to Elder D. Campbell.

DEAR BROTHER:—Your "question," or questions, are before me; and are as follows:—

"Dear Bro. Bliss:—I send you the following question for Elder J. V. Himes: I cannot account, on fair principles, for your continuing to propagate the time of 1868, in view of the exposition by S. Bliss, editor of the 'Herald,' of the incorrectness of Mr. Shimeall's Chronology, that you follow. Will you give your reasons, through the Advent Herald, and oblige many who sincerely love the doctrine of the coming of the Messiah. And especially will you show any errors in Bro. Bliss' corrections of the Chronology you follow?"

Yours, etc. "D. CAMPBELL."

It appears to me, Brother, that your difficulty, in regard to my "continuing to propagate the time of 1868," arises from an entire misapprehension of the case, as explained by "the editor," which I think will cease, from the following considerations:

He (the editor) explicitly disavows that any "issue has been raised in respect to the epoch named," i. e. "1868." "It being limited to the accuracy of several of the steps by which the conclusion is reached." "Make these accurate, and we care not where they terminate." (Herald, April 26. Note No. 3, in reply to M. Baxter.) He also says, in reference to your note, in relation to your "question," that "the argument for a specified time, so far as it may rest on evidence aside from that chronological estimate, may not be affected by its inaccuracy."

I think Bro. Campbell must, in all "fairness" and justice, admit that if the "exposition" by the "editor" of the incorrectness of Mr. Shimeall's Chronology had no "respect" to 1868,* but only to some details by which he arrived at the age of the world, it would no longer be impossible for him to "account, on fair principles, for my continuing to propagate the time of 1868."

Bro. C. is not alone in this misapprehension of the case. Many esteemed brethren, all over the land, have supposed that both the argument and authorities on which I based the calculation for 1868 were entirely overthrown; whereas, these, beyond the "issue" specified, have never been touched. Perhaps this editorial explanation of the "issue" may puzzle Bro. C. and many others, quite as much as my continuing to propagate the time; but this only gives us another illustration of the importance of great accuracy in discussing chronological questions. But as I have had nothing to do with the introduction, prosecution, management, or direction of this matter, and as no one has interfered in it with my knowledge or countenance, if there is anything illogical, or incomprehensible in the case, that Bro. C. "cannot account" for, I certainly should not be held responsible for it.

If these alleged "inaccuracies" are the real and only difficulties in the case, the question may naturally arise, whether, on "fair principles," Bro. Campbell and the editor should not also "propagate the time," as corrected by "the editor?" Let me assure them, that I should do nothing to embarrass them in so great and important a work. And most assuredly, if they can give us a better argument in all its parts, with the assurance of a practical faith in it themselves, for a connected termination of the prophetic periods, I am ready to "follow" them, in the same sense and to the same extent that I follow others.

As the explanations and admissions of the "editor" render it entirely unnecessary that "I give my reasons for continuing to propagate the time of 1868," they also make it comparatively unnecessary for me to enter on the effort so especially desired by you, to "show any errors in Bro. B.'s corrections of the Chronology" of Mr. Shimeall. If I had seen anything in the elaborate articles of the "editor," that have filled so many columns in the "HERALD"

* "So far as it may rest on evidence aside from that chronological estimate," but having respect to it just so far as it has been made to rest on that.

during the last two years, to materially effect the argument for the year 1868, I should not have hesitated to notice it at the time. But these alleged inaccuracies, in a process which of itself has never been considered anything more than a mere incidental corroboration of more commanding arguments, and not in itself decisive, I must leave where they are. Let those who have more time and "ability," and who evidently feel deeply impressed with their "duty" of looking after the inaccuracies of chronologists, and of determining their competency, attend to this.

My dear Brother, there is enough that is clear and undoubted, on which you and I, as plain, unlettered men, may rest our faith and hope relating to the Lord's speedy coming. Let us cling to that, and be true and faithful to our divine Saviour and His waiting flock. I, with you and others, "sincerely love the coming and kingdom of the Messiah;" and my soul waits patiently but anxiously to see Him come in His kingdom. I am happy in the prospect, and truly expect Him soon.

Very truly yours, JOSHUA V. HIMES.
Boston, May 14, 1862.

From Bro. John Reynolds.

If, therefore, the light that is in thee be darkness, how great is that darkness. Matt. 6: 23.

These words were spoken by Christ to his disciples, whose minds had been enlightened by the truths he taught them. O, the spirit which accompanied his teaching! They, as the disciples of Christ, had received the greatest light; and if that light should cease, or be extinguished, they would be in greater darkness than before they received it.

This appears to be the plain meaning of these words. Those who were taught by the Lord directly, while he was on earth, we may think were more highly favored than we in this age of the world; yet if it be so, still all who have been enlightened by the truths of the gospel, and who have received a portion of the spirit of Christ, have the greatest light, and that which the heathen and all men by nature have not,—so the loss of this light will leave all who have received it in greater spiritual darkness than those who have never received it. For as Peter says (2 Pet. 2: 20, 21), "If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

In all just laws the penalty is in proportion to the offence, the connecting circumstances being considered; and as God is just and holy in all His ways, it is just that all who have had peculiar favors of heaven, and have abused them, should receive a greater punishment than those who have not been thus particularly favored.

This is a subject, then, of the greatest importance to every believer in the Church of Christ. We should seriously ask ourselves if the light within us is still bright and clear, and if we are striving, as Christ has taught us to do, that we may enter in at the straight gate; and if we are giving all diligence to make our calling sure. And it is certain we cannot strive too earnestly, or be too diligent,—and particularly in this age of the world; for iniquity abounds and the love of many has waxed cold.

It is a fatal error to think that we are in no danger, because we are in regular standing in a popular church and attend its ordinances; for this is no evidence that our light is not become darkness. For nothing is more common than a darkened and zealous fervor for a certain sect, and supposing that he is doing God service, while every act proves that the spirit of Christ is not in him. The spirit of Christ is meek and quiet, and all who have it will be known by the spirit of meekness and humility; and if they have zeal, it is a humble zeal, and full of love to God and all mankind. But if the light of the spirit is gone, then we shall find pride instead of humility, and a spirit of strife and contention instead of meekness and quietness. The light has become darkness, and we therefore find that the greatest and most cruel acts of wickedness are perpetrated by this class. Presuming on their great knowledge and superior wisdom, they are prepared to anathematize and crucify any who may question their power or move contrary to their views. The ruling power of the Jewish church were of this class, and in the time of Christ were addressed by Him as hypocrites, and a generation of vipers, who justly deserved the damnation of hell. We find this truth everywhere confirmed in the history of the world, that an apostate church is the most abominable in the Lord's sight, and is the most cruel and deceitful of all earthly powers. For it is always composed of that class of people whose light has become darkness.

The children of Israel were the first who were the chosen of God, as His people, after the deluge, and to whom were given His laws and ordinances. This people had the most convincing proofs of the power of God and of His particular providence over them, and yet they soon forgot His works and His wonders which He wrought for them—a few only being faithful to his commandments.

And we are informed by the prophets that they became worse than the heathen, and all who will read the prophets can see to what degree of wickedness they arrived, and how abominable they were in the Lord's sight.

Thus we find that those who had been favored with the greater light before Christ came were worse than the heathen who had not known God. We have also the same truth confirmed in the history of the Christian Church. For where did the greatest abomination arise in this world, since Christ? Was it not in the professed Church? What before unknown cruelty, and wickedness the most abominable of which we can conceive, has been committed by the apostate Church! No truth it appears can be more plain than this, that the greatest darkness succeeds the greatest light.

If, then, we wish to find in the history of this world one power more abominable than another in God's sight, we must look to that people which have had the greatest light. If we look for the most deceitful, crafty, and lying power, we shall find it in a professedly godly power. If we look for that which is most filthy and abominable, we shall find it in a professed Church. Thus we find the prophets have described the state of the Jewish Church as the most abominable and filthy of which we can conceive, for every representation of corruption, of treachery, and lying, are depicted in the strongest light.

What power then is the most like Satan's? The answer is plain, it is an apostate power; one which has had great light, and where light has become darkness. The Lord gave His word at first to the children of Israel, and they became a nation and apostatized; they were then reproved by His prophets, and the writings of the prophets which they had were witnesses against them, and by which they will be judged at the last day. Since Christ the writings of the Apostles have been given to the Christian Church, and by them we must be judged in the last day, also.

The word of God is the only true light in this world of spiritual darkness, and all who have it are expected by the Lord to live according to its commands. But if we neglect its teaching, and grieve the Spirit of God, by which alone our minds can be enlightened, then double darkness will be our lot.

We are also assured, by the words of Christ and the Revelation to John, that these receive the greater damnation. See Rev. 14: 9-11; 19: 19, 20.

JOHN REYNOLDS.
Marblehead, Mass., March 25, 1862.

For the Herald.

Gone—All Gone.

BY THEO. D. C. MILLER.

I remember a cottage that stood 'neath the hill,
Beside which there sparkled a murmuring rill;
Where the tall poplars stood, and the green elms
Wave
Their branches above a time-honored grave.

'Tis the tomb of sweet Carrie, once sportive and mild—
A sunny-eyed, fairy-formed, rosy-cheeked child,
With silvery laughter, and raven curled hair—
A sprite little maiden, "the fairest of fair."
Years ago that pure flower unfolded its bloom;
Dispeller of sorrow, grief, anguish, and gloom,—
A charm to the household,—with pitying heart
For those who felt keenly grief's ravishing dart.
A good little cherub, her graces untold,
As hour after hour her heart-treasures unfold,
Till a kind-hearted Saviour, with heaven's purest
Love,
Smiled gently on Carrie, and called her above.

This beautiful maiden, once living, is dead—
Laid low by approach of Apollyon's tread;
And the rose that bloomed fair on each sunny-hued
Cheek
Can ne'er charm the hearth where the lone mourners
meet.

Adieu, early vanished! Carrie is gone
To dwell in a land where eternal life's long;
And, though we may miss her loved presence on
earth,
Forget not she's entered an immortal birth.*

Month passed! The lone household was filled with
deep gloom,

* BROTHER, how can the "immortal birth" be other than the resurrection? and how can the "eternal rest" precede that event—the restored earth being the promised inheritance?

Like the life-blasting march of the desert simoon;
And the grey-haired parents, with hearts nearly
broke,
The doom of lost Carrie e'er prayerful bespoke.
At length, to their pleadings Death's messenger
came,
And took them away to a happier home,
Where they will meet Carrie, all sprightly and fair:
The land of the blessed, which Christ did prepare.

From Bro Benjamin Dudley.

MY DEAR BRO. BLISS, and all the brethren and sisters whom it may concern. I labored hard to be with you at the Springfield Conference, where a number of my days and years were pleasantly spent about 50 years since. My friends who were then there are away till the trumpet shall sound. Grace unto you and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet; because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth, so that we ourself glory in you, in the churches of God: for your patience and faith in all your persecution and tribulation that ye endure, which is a manifestation of the righteous judgment of God, that ye may be counted worthy of the kingdom of God; for which ye suffered, seeing that it is a righteous thing with God to recompense tribulations to them that trouble you; and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when he shall come to be glorified in His saints, and admired in all them that believe, because our testimony among you was believed, in that day; wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ. For we are members of his body, of his flesh, and of his bones; for our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ. For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at His coming? For ye are our glory and joy. Wherefore, comfort one another with these words. Glory to Jesus. Hallelujah to the Lamb. I have to say Jesus day and night. I love the name. All who love that have received like precious faith with us, through our Lord Jesus Christ and God the Father.

O, how good is this wheat that my dear brother speaks of! It is like the precious oil to me, weekly. Now let us pay promptly, while it is so good. The Lord will bless.

I see in the paper a letter from aged brother Eld. Samuel Nutt, of Franklin, N. H., Jan. 6th, 1862. Send a paper to that brother.

BENJAMIN DUDLEY.

Oxford, Chenango Co., N. Y. Jan. 18, 1862.

We have credited that brother to Jan. 1, 1864, he being before credited to No. 1127.

From J. B. Knight.

BRO. BLISS:—"Enclosed find," etc. "to apply on my Herald subscription, which I think pays to the close of this year. I wish I had \$1000 to clear you of your trying difficulties in sustaining the Herald. Perhaps God will give it to me—if so I will give it to His own glorious Advent cause. My heart is with you, and the noble tried friends of the cause in the east. I came over the great plains last summer, and if God prospers me here pecuniarily, you shall hear from me substantially. The Herald is as precious as ever to me,—though it comes quite irregularly, and is sometimes almost destroyed in coming over the plains. Work on, hope on, brother; hold up and send forth the light. God and the friends of His truth will sustain you. Events are rapidly converging to the great day. Let it come. I thank God for the blessed hope—the faith of Peter and Paul. It is riches—peace—glory.

Yours, waiting for the everlast Kingdom,

J. B. KNIGHT.

San Francisco, Cal. April 19, 1862.

From Bro. George Miller.

DEAR BRO. BLISS:—I still like the Herald. I value it more than any other religious paper in the country, so far as I am able to understand it, and compare it with the Bible. Were it discontinued, I should have no Advent preaching about here, or short of Cumberland Co.; but by reading the Herald, sometimes a single article, written by some good brother, is worth more than listening to a whole sermon on the old theory. Sometime ago I gave a

	Price.
The Restitution	4 cts.
Osler's Præparations	8 "
The End, by Dr. Cumming	4 "
Letter to Dr. Raffles	4 "
Whiting's Prophetic View	4 "
Stewart on Prayer and Watchfulness	4 "
Brook on the Lord's Coming a Practical Doctrine	4 "
Brook on the Glorification of the Saints	4 "
Utch's Disproof on the Nature of Man	6 "

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 24, 1862.

Love One Another.

A little girl, with happy look,
Sat slowly reading a ponderous book,
All bound with velvet and edged with gold,
And its weight was more than the child
could hold;
And dearly she loved to ponder it o'er,
And every day she prized it more,
For, as she looked at her dear little brother,
It said, "Little children must love one
another."

She thought it was beautiful in that book,
And the lesson home to her heart she took;
She walked on her way with a trusting
grace,
And a dove-like look on her meek young
face,
Which said, as plain as words could say:
The holy Bible I must obey;
So, mama, I'll be kind to my darling
brother,
For "Little children must love one an-
other."

I'm sorry he's naughty and will not pray,
But I'll love him still, for I think the way
To make him kind and gentle to me,
Will be better shown, if I let him see
I strive to do what I think is right;
And thus when I kneel to pray at night,
I will clasp my arms around my brother,
And say, "Little children must love one
another."

The little girl did as the Bible taught,
And pleasant indeed was the change it
wrought;
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was full, he could not speak,
He pressed a kiss on the sister's cheek;
And God looked down on the happy
mother,
Whose little children loved each other.

Father Haydn, the Great Musician.

Adapted from the German of Stiehrer.

(Concluded.)

His name was spoken by almost every
tongue. The great kings of Europe often
invited him to come and visit them. Even
the children of the streets talked about
Father Haydn; for by this time he had
grown to be an old man. The great mu-
sicians now confessed that he was the
greatest one in Europe. The people of
England invited him twice to visit their
country. He accepted their hospitality,
and the richest people in the country
opened their doors for his entrance. One
of the English Universities conferred the
Doctor's degree upon him. But I'm afraid
you don't know what the Doctor's degree
is; well, ask your father or mother, and
don't be satisfied until you understand the
subject thoroughly.

In 1806 and 1807, Father Haydn grew
weaker all the time. It refreshed him
very much to play a few minutes on the
piano; but this excited him frequently,
and his physician would let him play only
occasionally.

"I feel very feeble," said he, on the 3d
September, 1807; "It is very strange how
helpless one can get. My memory has
left me altogether. Sometimes I have very
good ideas while I am playing, but then I
forget everything before I can get my pen
in my hand."

Alas! Father Haydn's sickness was his
old age. Every one in Vienna seemed to
be anxious about him. It took one ser-

vant all she could do to answer the inquir-
ers who stood at the street door and asked
about his health.

The whole of Germany looked with
great sympathy and love on the failing old
man. Thousands of poor people had been
blessed by his kind hand, and they too
came to his door to inquire about their
loved benefactor. The great musicians of
the country seemed anxious to give him
some honor, by way of showing their re-
spect for his genius and great merit. His
day of activity had passed, and they wish-
ed to show that they appreciated his past
labors.

Now, I must tell you how they honored
him: A renowned society of musicians
fixed upon the 27th March, 1808, as the
day when they would give a great con-
cert, and conclude the exercises with Fa-
ther Haydn's "Creation." The spacious
hall was splendidly decorated, and hung
with evergreens, and flowers, and banners.
Every seat was filled. On the wide stage
were the best musicians in the world.
They were going to unite their efforts to
do honor to the old man. There was An-
ton Salieri, the Emperor's chorister; and
yonder was the great Beethoven; in an-
other place Clementi, and Radich, and
Mozart. The clock struck the hour to
commence the performances. Fifteen hun-
dred people were closely packed in the
hall, but everything was still as midnight.

But all at once a feeble old man ap-
proached the door, and entered, leaning on
his cane. There was a fluttering and
buzzing.

It was Father Haydn! It had been
many weeks since he had been from his
house, he was so feeble. And none of the
musicians expected to see him. But he
had heard what was to be done. He was
told that the concert was given by these
great musicians in his honor, and he deter-
mined to be present.

When the musicians saw the beloved
old man entering the great hall, they rose
and bowed to him, and gave him a cordial
welcome. He took a seat in the audience,
which a princess arose and gave him.

The concert commenced. Louder and
fuller grew the melody, and the multitude
seemed lost in wonder. The old man be-
gan to weep and tremble. All at once he
raised his hands toward heaven, and with
a happy face he cried out: "Everything
comes from there?" The whole audience
wept too.

It was more than he could bear. He
began to grow very faint, and had to be
taken home and be put to bed. It was his
last concert; and on the last day of May,
1809, Father Haydn was sleeping in death.
He was a good man, and his death was
happy.

Now, I suppose a great many of my lit-
tle friends will ask how it was that poor
little Joseph, with his scanty purse and frail
body, became the greatest musician of his
time. I will tell you in a few words:

He was industrious, and would not be
discouraged at any obstacle.

He was very patient; and if he did not
succeed as soon as he expected he would
labor and wait until he did.

He was very willing to receive instruc-
tion. If a friend or enemy corrected him,
he was always thankful for it.

But above all, little Joseph Haydn prayed
to God to make him successful. Like Sol-
omon, he was not ashamed to ask God for
wisdom. And when he came to die, he
was a witness of that great truth in the
Bible: "If any of you lack wisdom, let
him ask of God, that giveth to all men lib-
erally, and upbraideth not; and it shall be
given him."

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or
six hundred dollars each year, by annual subscriptions;
and the following may be a suitable form of pledge for
that purpose.

We agree to pay annually in furtherance of the objects
of the American Millennial Association, the sums set
against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, .	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M.D., Rockport, Me.	5.00
Edward Matthews, Middlebury, O.	1.00
Mrs. F. Beckwith, " "	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00

We leave a blank space here, which it is desirable to see
filled with names and amounts, of pledges of annual pay-
ments.

APPOINTMENTS.

Providence permitting, I will be in Odell Town FRIDAY
Evening, June 6th; at Roxham, Sunday, June 8th, at
10 1-2 A. M.; and in the afternoon or evening where Bro.
A. Loomis and others may arrange. R. HUTCHINSON.

The Messianian Conference, Pa., will hold its Annual
Session at Shiremanstown, five miles west of Harrisburg
(on the Cumberland Valley Railroad), TUESDAY, May 27,
1862. Abundant provision will be made for the accommo-
dation of all who will attend. It is to be hoped that the
several churches will be duly represented, by one or more
delegates; and that our brethren in the ministry will be
present without fail. J. LITCH, Pres't.

DAN'L ELWELL, Sec.

The annual meeting of the Northern Illinois Conference
of Adventists will be held in Amboy, Lee Co., Ill., com-
mencing Wednesday, May 28th, at two o'clock P. M., to
continue over the Sabbath. To all we say, Come and help
build the wall, though it be in troublous times.

H. G. McCULLOCH,
Sec. of Conference.

THE CANADA EAST AND NORTHERN VERMONT CON-
FERENCE will be held (D. V.) in Waterloo, C. E. There
will be preaching Tuesday evening, June 10th, and the
business sessions will commence at half-past 10 A. M. of
the 11th, and close on the Friday following. Hence it is
desirable that all our ministers and delegates be present
at the commencement. Preaching may be expected once
or twice each day, from ministers of the Conference. Let
the condition and wants of each church be reported by let-
ter. Meetings will be continued over the following Lord's
day. Ample accommodation will be provided for those
from abroad. Let there be a general gathering of the
waiting ones. Come, brethren and sisters, make some sacri-
fice, if need be, rather than fail to attend the meeting.

R. HUTCHINSON, Pres't.

J. M. ORRICK, Sec'y of Conference.

As several friends have wished me to give notice of the
time of my going to England, I would say, that if nothing
in the providence of God prevent, I will go soon after the
above named Conference. My address till then will
be, Waterloo, C. E., or Derby Line, Vt., care of Elder J.
M. Orrick. R. HUTCHINSON.

MOORE'S VILLAGE, N. Y., April 19, 1862.

I would say to the brethren of Canada East, I shall visit
them as soon as the roads permit.

I wish to say to the brethren in Canada West, that I will
visit them, if the Lord will, some time in May. I shall
be at Wellington Square the last Sabbath in May.

B. S. REYNOLDS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Isaac Bailey. Mailed "Time of the End" to Sheffield,
Ill., the 15th; and change your paper accordingly. Have
paid Eld. H. 25 cts. Will announce the work when we
get it.

Benjamin Dudley. Our book said 1030; but we credit
you \$2, from 1038 to 1130; and \$2 to Eld. Nutt, of
Franklin, N. H.; and paid \$1 to Eld. H. We had your
name "B. D."—but, as you wrote only "Benjamin," we
change it.

Dr. F. Scoffin. You have been credited only \$1, in
Feb. 1861, to No. 1039—\$2 more would have paid to
1191, near the last of April. Your paper has been sent
regularly to No. 431 Pine St., and we again send the
missing Nos.

Dr. J. Litch. Is the above the right address of Dr.
Scoffin?

Wm. K. Stamp. If you would like the Herald sent you,
please give your address. Bro. Lyman we suppose to be
a new subscriber; for which we are obliged to you, and
for your promise of future effort.

Mrs. S. W. Adams. You did not give your former ad-
dress, but we suppose it was "Princeton."

A. M. ASSOCIATION.

The "American Millennial Association," located in Bos-
ton, Mass., was legally organized Nov. 12th, 1858, under
the provisions of the 56th Chapter of the Acts of the Le-
gislation of Massachusetts of A. D. 1857, for charitable
and religious purposes. The whole amount obtained by
donations, subscriptions, or sales of publications, is to be
expended in the publication of Periodicals, Books, and
Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknow-
ledged, and, at the end of the year, will be embodied in a
report. When there is any omission of the proper credit,
due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MAY 20, 1862.

DONATIONS RECEIVED SINCE NOV. 1ST—\$400 Needed

January 1.

Amount of previous payments \$329.70

Mrs. Sarah S. Pearce, Portland, Me., \$2.00

Frederick Mear, Philadelphia, 1.00

Total received since Nov. 1 \$332.70

Special Proposition.

"A friend to the cause" proposes to give one hundred
dollars towards the six hundred needed to publish the
Herald weekly the coming year, provided the amount be
made up by other contributors. This is not designed to
interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause" \$10.00

By the same, 2d payment 10.00

" " 3d " 10.00

" " 4th " 10.00

May the Lord raise up for the A. M. A. many such
"friends."

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa.	James S. Brandeburg
Bascoo, Hancock County, Illinois.	Wm. S. Moore
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace
Cordova, Rock Island Co., Ill.	O. N. Whitford
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	Charles E. Needham
Dunham, C. E.	D. W. Sornberger
Durham, C. E.	J. M. Orrock
Derby Line, Vt.	S. Foster
Eddington, Me.	Thomas Smith
Fairhaven, Vt.	Robbins Miller
Homer, N. Y.	J. L. Clapp
Haverhill, Mass.	Lendal Brown
Lockport, N. Y.	R. W. Beck
Johnson's Creek, N. Y.	Hiram Russell
Kincardine, C. W.	Joseph Barker
Loudon Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
Newburyport, Mass.	John L. Pearson
New York City	J. B. Huse, No. 6 Horatio st
Philadelphia, Pa.	J. Litch, No. 27 North st
Portland, Me.	Alexander Edmund
Providence, R. I.	Anthony Pearce
Princess Anne, Md.	John V. Pinto
Rochester, N. Y.	D. Boody
Richmond, Me.	E. C. Wellcome
Salem, Mass.	Chas. H. Berry
Springwater, N. Y.	S. H. Withington
Shabbonas Grove, De Kalb county, Ill.	N. W. Spencer
Somonauk, De Kalb Co., Ill.	Wells A. Fay
St. Albans, Hancock Co., Ill.	Elder Larkin Scott
Stanbridge, C. E.	John Gilbreth
Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Sheffield, C. E.	R. Hutchinson, M. D
Waterbury, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson

POSTAGE.—The postage on the Herald, if pre-paid quar-
terly or yearly, at the office where it is received, will be 13
cents a year to any part of Massachusetts, and 26 cents to
any other part of the United States. If not pre-paid, it
will be half a cent a number in the State, and one cent out
of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or
executors) the sum of _____ dollars, in trust, to pay the
same in sixty days after my decease to the person who,
when the same is payable, shall act as Treasurer of the
American Millennial Association, Boston, Mass., to be ap-
plied under the direction of the Standing Committee of
that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chap-
el on 11th street, between 3d and 4th avenues. Preach-
ing on the Sabbath, at 10 1-2 A. M. and 3 P. M. The
prayerful support and co-operation of all Christians is so-
lited.

RECEIPTS.

UP TO TUESDAY, MAY 20.

The No. appended to each name is that of the HERALD to
which the money credited pays. No. 1075 was the closing
number of 1861; No. 1101 is the Middle of the present
volume, extending to July 1, 1862; and No. 1127 is to
close of 1862. Notice of any failure to give due credit
should be at once communicated to the Business Agent.

Those sending money should remember that we have
many subscribers of similar names, that there are towns of
the same name in different States, and in some States there
is more than one town of the same name. Therefore it is
necessary to give his own name in full, and his Post-office
address—the name of the town and state, and if out of
New England, the county to which his paper is directed.
An omission of some of these often, yes daily, gives us
much perplexity. Some forget to give their State, and if
out of New England their County, while some fail to give
even their town. Sometimes they live in one town and
date their letter in that, when their paper goes to another
town; and sometimes the name of their town and office are
different. Some, in writing, give only their initials, when
there may be others at the same post-office, with the same
initials. Sometimes, when the paper goes to a given ad-
dress, another person of the same family will write respec-
ting it, without stating that fact, and we cannot find the
name. And sometimes those who write, forget even to sign
their names! Let all such remember that what we want, is
the full name and post-office address of the one to whom the
paper is sent.

Those mailing, or sending money to the office by other
persons, unless they have a receipt forwarded to them, are
requested to see that they are properly credited below. And
if they are not, within a reasonable time, to notify the office
immediately.

As a general thing, it is better for each person to write
respecting, and to send money himself, for his own paper
than to send by an agent, or any third person, unless such
one is more likely to get his own name and post-office right,
than another person would be; that money sent in small
sums, is less likely to be lost than when sent in larger ones,
and that a third person is often subjected to postage, merely
to accommodate the one who sends.

Geo. Miller, 1075; L. T. Cunningham, 1101; James

Morton, 1104; E. G. Newton, 1101; Frederick Mear,

1101—each \$1.00.

Clarissa Stowe, 1142; C. C. Lyman, 1147; S. Clifford,

1134; D. W. Harrington, 1132; L. Drew, 1133; Mr. J.

R. Jewell, 1127; T. M. Chapman; J. S. Huff, 1127; F.

Fox, 1127; P. Swett, 1095, and balance to Elder Levi

Dudley, to 1101; Mrs. Sarah S. Pearce, 1179—each \$2.

Mr. J. B. Knight, 1127—\$3.00.

H. H. Jones, 1146—\$4.00.

VOLUME XXIII. NO. 22

If we trust in the Lord, our peace shall be like a river,—pure and constant. Great peace have they that love thy law, and nothing shall offend them. Ps. 119: 165. Thou wilt keep him in perfect peace, whose mind is stayed on thee. Isa. 26: 3. Though Satan and all his hosts are encamped against us, yet if we trust in the Lord, he is more than can be against us. He is mighty to save even to the uttermost all that come unto him. Then let us say, Courage in the war ! The conflict is almost over. Soon Jesus will come sitting on the white cloud, with power and great glory, to redeem his people. Then we shall look up and rejoice, saying, This is our God ! lo, we have waited for him, and he will save us. This is the Lord ; we have waited for him, we will be glad and rejoice in his salvation. Isa. 25: 9.

"Trust in the Lord, ye trembling saints,
And keep your courage up;
He'll raise your spirits when they faint,
And far exceed your hopes."

Review and Herald.

John Fox's "Christ Triumphant."

(From the London Quarterly Journal of Prophecy.)

(Concluded.)

Fox took great interest in prophecy, as may be seen specially in his sermon on Rom. xi., "The Gospel Olive-tree," preached at the baptism of a converted Jew. It is said to be the only piece relating to the Jews in the works of the British Reformers. And as he tried the harp on the subject of "Christ Triumphant," so we have from his pen a full and excellent sermon, very doctrinal, entitled "Christ Jesus Triumphant," wherein is described the glorious triumph and conquest of Christ over sin, death, the law, the strength and pride of Satan, with all other enemies against the poor soul of man. Little, however, of the poem or drama appears in the sermon; all is solid discourse on spiritual themes, handled in a most scriptural manner. But Fox, does at times, in his prose writings elsewhere, soar into the regions of prophecy and poetry too, as may be seen in the extract we subjoin from his sermon on "Christ Crucified." He asks his reader to climb with him for a little the hill of Nebo, and take a view of the spiritual country and the glorious kingdom:—

"There shall you see your factor and agent, Christ Jesus, taking possession for you in heaven; yea, and which is more than all that can be most, passing all admiration, there shall ye see this our own flesh, our own very flesh, sitting at the right hand of the almighty majesty of God. There shall you see our noble and triumphant captain Joshua, our Savior Jesus, with His priests and Levites, and His people following Him, seven times going about the city Jericho, with trumpets of jubilee in their hands.

"And I doubt not but He hath gone six times about already, and when the seventh blast shall come, then beware, great Jericho! Then shall ye see the walls of this world, fall down; then shall ye see the rich men of this world, with their bags of gold and silver, come tumbling down. Then shall ye behold the stout giants of this earth, the sons of Anak, brought full low. Their gay houses, their princely palaces, come rattling down; the tall trees of Litanus, the mighty oaks of Basan, the high turrets, with their defenced munitions, the fair ships, of Tarshish, and whatsoever is beautiful and comely in the sight of this world. Add to this the outgrown house of England come tumbling over and over; every high mountain brought down, and low valleys exalted, (Isa. ii. 40.)

"Moreover, there ye shall see the roaring lion, the venomous serpent and old dragon, the devil which hath kept such a stir here so long, with all his hellish rabble of bloody persecutors; also with the great Turk, and the great Caliph of Damascus, with the great Caliph also of ancient Rome, (the Emperor of Germany,) and all other cruel tyrants and potentates of this world, which have abused their swords to the destruction of Christ's saints, fall headlong into the perpetual pit of perdition. The law shall cease—death shall be destroyed—sin, hell, malediction, with all other enemies which wrought us woe before, shall be vanquished. Briefly, there shall ye see the whole world, with all his pomp and pride, with adulterers, fornicators, usurers, and covetous persons, dwelling in sinful Jericho, with all their force and puissance broken down to dust; only the house of Rahab standing safe—that is, those penitent sinners which received God's message, and repent their sins, shall be preserved from the ruin.

"Over and besides all this, yet one other sight I will declare to you which will do you good to behold. For there ye shall see the proud triple-crowned bishop, even the great Antichrist, and the false horned-lamb, which hath so exalted himself above God and His Son, with his high mountain castle of St. Angelo; also with his whole college of Babylonical strumpets and state-

ly prelates of Romish Jericho, drunken with the blood of persecution, blown down with the blast of Joshua's trumpets, and with the breath of his mouth, even from the top of the Capitol even unto hell. And there shall the dragon, the beast, and the false prophet all together be tumbled into the lake of fire, that they have kindled up, the fire of persecution in this world, to burn up the bodies of Christ's people, so they shall have fire and brimstone to the full, where the smoke of their torments shall rise up for ever and ever, (Rev. xiv. xx.)

"And as these things shall fall upon Christ's enemies, contemners of His gospel, in such sort as the sun and moon shall stand still while Joshua, our valiant captain, shall vanquish thirty-one kings, with all the glory of their kingdoms; so, on the contrary side, ye shall see the true Christian Israelites divide amongst them great spoils of all their lands and possessions. There shall ye see New Jerusalem, the heavenly metropolitan city, all garnished with glory, like a spousers prepared for her spouse, with glorious mansions, and pleasant tabernacles in it, prepared ready to receive you; even such tabernacles as Peter wished in the mount Tabor to be made, when he was rapt with glory, that he could not tell where he was, nor what he spake, (Luke ix.)

"Briefly, in that mount Nebo ye shall see what eyes never saw—Paradise without any serpent to tempt you any more, riches without measure, glory without comparison, life without death, day without night, liberty without thralldom, solace without ceasing, joy without ending, a land flowing with milk and honey. And here to make an end of speaking of those things which are endless, looking in this mount well above you, ye shall see with your spiritual eyes that which Daniel with his prophetic eye did see so long before—that the kingdom, the power, and the magnitude of the kingdom, that is or shall be under heaven, shall be given to the people of the Highest, which kingdom shall destroy all other kingdoms, and this kingdom shall be everlasting, (Dan. vii.) To the which kingdom the eternal God and Father of our Lord Jesus Christ, who is true in His promises, and glorious in all His works, doth happily and speedily conduct us, through the merits of Jesus Christ, His Son, and our everlasting Saviour! Amen."

For the Herald.

"Contrabands."

This term, casually applied by Gen. Butler to slaves of rebel masters, has become a popular denominative of that class of persons.

We were favored, the last of April, with an interview with two of them—Moses Bryan and Africa Hyman—who accompanied the Hospital Steward of the Twenty-Fourth Mass. Regiment from Newburn N. C. to his home in Roxbury Mass., where they stopped a few days and then returned South;—they having been sent North with a number of wounded soldiers, who needed such assistance.

Wishing to ask them some questions we went, and found them, Moses particularly, quite intelligent and well posted in the state of affairs at Newburn.

While conversing with them, a woman who was born and educated in Newburn called to enquire about her friends there, from whom she had heard nothing for many months, and to learn if she could send a letter to Newburn by them. Finding their answers satisfactory, that they knew all about her friends and where they were, and were willing to take any unsealed letter for her to Gen. Burnside's camp, instead of thanking them for their information and offered service, she informed them that she thought them much better off in bondage than free. Moses said he was "of a different pinion."

"Why," said she, "a colored woman told me to day, that she wished she was back in slavery, where she had some one to take care of her."

"Well," said Moses "I think her a very weak minded woman, or else she must be terrible lazy, to want some body take care on her. We have taken care of ourselves and our masters, and I guess we can take care of ourselves alone."

"Did you not have kind masters?" she asked.

"Yes," said Moses; "but I no work for Massa.

He pay \$1000 for me six years ago, and I works out carpentering. I have paid Massa seven dollars and half every week he own me, till these troubles come, and he pay me back fifty cents every time. I then work extra and support my family. I think I better off to have all I earn, than have to give Massa seven dollars out of every seven and a half."

Africa spoke up and said, "I work for my Massa. He kind Massa, I run a distillery for him to make turpentine and I have whole charge of working it; but Massa give me no wages, but so much corn and rice, and I hunt coons nights, and work extra to get nice things for my family. My first family, my wife and two children, Massa sold to go to Richmond and I never seen them since. That was death to me, though Massa putty kind."

The lady, a little nettled at such rejoinders, replied, "If you were to stay north you would need to study grammar."

"I always think," said Moses, "the plain English be understood every where and go the world round."

The intelligence and cuteness exhibited in these replies, were more than ordinary, and speak well for the class represented.

Some of the members of the Roxbury city government having a desire to hear their story, sent for them after their adjournment, when various questions were asked.

In reply to the question whether they anticipated, before the election of Mr. Lincoln, any trouble of this kind, Moses said, "Yes, four years ago, when Massa Freemont come so near being elected and Massa Buchanan only just elected over him, I thought the next time the north sure to beat; and when Massa Lincoln be nominated I think he be next president sure; and I more think so cause white folks down south so mad 'bout it."

"When you knew Mr. Lincoln was elected, did you think the south would fight?"

"Not at first; but when they fire on Star of the West, and on Massa Anderson in Fort Sumpter, then I think they fight sure."

"Did your master want you to fight?"

"No, he no want me to fight. He only ask me one day if I like go and fight Yankees, fore they come and sell us all down to Cuba. I say, Massa, what all this war 'bout? is it 'bout us? He say, No, it nothing do with you. Then I say, Well Massa, if the war have nothing to do with me I want nothing to do with the war. You made the war, and you may do the fighting. Massa then say, But 'spose they come and sell you all to Cuba? I say, Massa the north strong 'nough to do that? how many folk are there north? He say 'bout eighteen or twenty million. Then I say, How many south? He say eight or ten million. Then I say, if there be eighteen or twenty million north, and only eight or ten million south, the north whip as sure as guns Massa. Then massa laugh and say, You go 'long Moses; you on the side of Yankee; and he no more ask me to fight."

He was asked if they heard of the battles in different places, and how they knew what was going on.

"O," said he, "there be always a watch-goose out. If we cant find out one way we do 'nother. One time Massa carry paper into the room and read to Missus. He lock the door, but there be little colored girl there to wait on them. He no think little colored girl notice anything, and so he read to Missus 'bout a great battle, and say Fort Henry taken up on Tennessee river, and then Fort Donelson with 15000 soldiers taken up on Cumberland. Then he read how Yankees take Roanoke island. The little colored girl then slip out and tell her mother in kitchen what Massa read 'bout. Her mother say, You find paper and bring me. So she watch and get paper and give her mother, and her mother go with it to some colored man that can read, who read it to us, and we all write it down on our hearts and tell it to one 'nother. When we meet two or three in the street, we talk 'bout it, and we begin to think Massa Lincoln be our Moses sure, and so we talk 'bout Moses, but mean Massa Lincoln. When white folks hear us, they think we mean Moses. And when we talk 'bout the war, if

white man come 'long, one say, Have first rate meeting last night. Yes, say 'nother, hope have good meeting to night. Then one say, Aint some our members need looking after? aint they get backslid? By that time white man get by, thinking we talk 'bout meeting, and then we go talk 'bout Fort Donelson and Roanoke island 'gen."

"Can you read, Moses?" "Yes, Massa."

"How did you learn?"

"When we boys, we get into some rich man's kitchen, 'cause the rich man's kitchen be the last place they think looking for nigger school; and there some colored man who can read learn us."

"Well Moses, How did you get away from your master? did you run away?"

"No Massa. Massa, he run away: he seceeded from me. He want me go to, but I terrible sick that day; no hold my head up till Massa gone."

"When did you first know the Union soldiers were near Newburn?"

"After Roanoke island taken, the captin with little steamer run down ev'ry morning to mouth of river and look out, see what's going on, and then come back and report. One morning he gone only half an hour and come back and say, H—l, 'n d—m—n to pay down below! Gen. Burnside be on the way up with 'mense fleet! Then the colonel that was whipped at Roanoke island and home on parole, say, I on parole and can't fight; but I give you just four hours to get out Newburn; for he say if the Yankees cant get here no other way they swim right up the river. Then folks scamper, and Massa secede. When Gen. Burnside get there he throw shot and shells, and they go screaming through the air, and I think the resurrection come, that day of judgment come sure. When he take the city, I go and call on him. I ask, 'Which Gen. Burnside's tent?' They say 'that one.' I go in an say, 'Good morning Massa Burnside, my name's Moses Bryan, I took liberty to call on you.' The General say, 'Good morning, Moses, I am Gen. Burnside. Are you a good Union man Moses?' 'I am that,' I say: and General Burnside say, 'Then give me your hand Moses. 'Have you been looking for us?' 'Yes Massa, I say, and my people have watched and have prayed for you so long and so often.' The General say, 'What, wasnt you afraid we sell you all to Cuba?' 'No Sir,' I say, 'we know you never do that; we know the north our friends.' And so we talk a while, and then I make bow and say 'Good morning General;' and the General he shake my hand and say 'Good morning Moses.'

When asked what he had seen that day in Boston, he said, "I been to the Governor's palace (the state house), to the navy yard, and to top of Bunkum Hill, but did not go to top of tower it looked so terrific."

"What shall you tell your folks about the north when you get back?"

"The Massachusetts boys down to Newburn say they can raise hundred thousand men home to come down south; and Union folks in Newburn say, Moses when you go north you look around and see if they can do it. And so I look about, and see every body 'bout their business here, and folks so thick I don't see how anybody's gone; don't miss 'em, and shouldnt know there was a war. You don't feel it here. When I go back I shall tell folks just what I see and that I think Massachusetts (which he seemed to confound with the whole north,) "can raise hundred thousand men, and if necessary a million."

Moses was evidently sincere in his estimate of the military numbers Massachusetts might furnish, and did not seem to consider but that looking around in Boston gave him sufficient data for the formation of a reliable judgement. But however insufficient his reasoning, his opinions will be auricular among his own people at home, and his visit north may have no unimportant influence in its results.

Both of these contrabands could read, and professed correct and religious principles. When asked to sing a song, they prumptory declined, and said they sung only hymns, which they pronounced as if spelt with a long i; and when offered tickets to a circus, they repelled the temptation, and declared it to be against their

principles to visit such places. In reply to the question whether, if free, the slaves would be willing to work for their masters for wages? Moses' reply was, "Yes Massa, we must work to live; and we just as lives work for our masters as anybody, if they pay us."

They were firmly convinced that their slave shackles were broken forever, and were strongly attached to their southern homes, where they wished to spend their days—saying it was their own country, and they knew no other.

Getting much interested in these Contrabands, and the condition of their class being one now of great and growing interest in the community, we thought the above might not be without interest to our readers.

Ed.

The Two Witnesses.

(Continued from our last.)

THE FRENCH REVOLUTION.

Marks a historical boundary with stronger and deeper lines than any other similar fact known to history. Like the Deluge, the Exode, the Crucifixion, the Reformation, it stands as a class by itself, without a parallel. The ablest pens that ever made their mark have shown that the brilliancy of its genius and the appalling horror of its atrocities, the extent of its destructive results and of human endurance, its exhausting demands and its prodigious outlays, make all similar exhibitions like mere child's play. To the whole papal Europe it was like the fire-traced inscription on the palace walls of the doomed Babylonian dynasty: "Mene, Mene, Tekel, Upharsin! Thy kingdom is divided! Thou art weighed in the balance, and found wanting!" To the oppressed Christian population it was like the "Land ho!" of the mariner, which brings every man to his feet, sets the eye wide open, and makes the heart palpitate with a deeper and stronger homeward-bound throb!

Precisely such a breaking up of the old anti-Christian system of Europe had been anticipated for more than a hundred years. Sir Isaac Newton refers to this fact in these remarkable words: "The time has not yet come for understanding these prophecies perfectly, because the main revolution predicted in them is not yet come to pass." p. 252. Newton's work on the prophecies was published in 1733, sixty years before the "main revolution" to which he looked.

The expectation of this revolution was based on this particular portion of prophecy. Dr. Thomas Goodwin, President of Magdalen College, Oxford, in 1639; Dr. H. Moore, in 1663; Rev. Peter Jurieu, of the French Church at Rotterdam, in a work translated in 1687; Rev. John Willison, minister of Dundee, in 1742; and Rev. R. Flemming of the Scots' Church, London, in 1701, are some of the expounders of this prophecy, whose writings are well known. Although they wrote so long before the event, and in countries widely separated from each other, and with no apparent theory to maintain, they pointed out the locality, many of the particulars, and the results of the French revolution, with the precision of actual history. Dr. Goodwin says: "Now which of these ten kingdoms [may be intended] it is not hard to conjecture; though it be rashness peremptorily to determine.

"The saints and churches of France God has made a wonder unto me in all his proceedings towards them, first and last; and there would seem some great and special honor reserved for them yet at the last; for it is certain that the first light of the gospel, by that first and second angel's preaching in chapter 14 (which laid the foundation of Antichrist's ruin), was out from among them, namely those of Lyons, and other places in France. And they bore and underwent the great heat of that morning of persecution, which was as great, if not greater than any since; and so, as that kingdom had the first great stroke, so now it should have the honor of having the last great stroke in the ruin of Rome."

Jurieu says, "But who must begin this last revolt?" . . . "It cannot be any country but France." . . . "Seeing that the tenth part of the city that must fall is France, this gives me some hopes that the death of the two witnesses

hath a particular relation to this kingdom. It is the street or place of this city—that is, the most fair or eminent part of it. The witnesses must remain dead upon this street, and upon this they must be raised again. And, as the death of the witnesses and their resurrection have a relation to France, it may well fall out that we are not far distant from the time." Fleming says, "The French monarchy will begin to be humbled as soon as 1794."

When that revolution broke upon the world, many good men, even some devoted ministers, participated in it who afterwards regretted having done so. They were mistaken in its character, supposing that, as it was designed to destroy their old oppressors, it must be of God, and of course worthy of their sympathy.

The true philosophy of the French revolution is expressed in one of those comprehensive sentences of Robert Hall which contain a volume: "Infidelity is the offspring of corrupt Christianity." It is one of the great artifices of the adversary to misinterpret the word of God, and then point to that misinterpretation as a reason for rejecting the word itself. The word had been "hurt" by being perverted to sustain the anti-Christian system, and now the victims of the deception turn on their deceivers. Voltaire states the whole case, as between these parties, in a single question and answer. "What is faith? Faith is folly." When the faith of the Roman church was referred to Voltaire was right. When that of the gospel was referred to he was a blasphemer. He made no distinction. The true and the false shared alike. It was the first illustration on a grand scale of the results of misinterpreting the word of God. The earthquake brought all down together. As in the case of the strong man when he tore away the pillars of the pagan temple, the witnesses were at the same time the slain and the slayers, in the sense that those who predict an event are said to do it.

They had travelled over the route beforehand, and while anticipating their own fate, had doomed their enemies in advance. Those who had hurt them in this manner were killed.

The slaying of the witnesses is charged upon the beast out of the bottomless pit. The beast is the symbol of the Gentiles in their organized political capacity. Inasmuch as France, by her accession to the papal system and her commanding position in that system, completed it and instigated its acts, whatever was done by France as a nation may be said to have been done by the organization of which she was a prominent member. But the Bible distinctly holds a party responsible for that which they occasion (see Matt. v. 32); for that which they approve by sympathy, or which is the result of their example—the principle on which the implicated party have acted [see Luke 11. 47-51]. In all these respects the revolutionists were sustained by precedent in the history of the old anti-Christian system. The watchword of the revolutionists, "Crush the wretch!" ascribed to Voltaire, and aimed at everything, which bore the Christian name, was only a different formula to give expression to the same spirit and principle which had been thundered in the bulls of the popes for the extermination of heretics. The great anti-Christian system was a diabolic monster with a divine title—a beast full of names of blasphemy. The revolutionists in their secret vocabulary had assumed the names of the apostles, and of the heroes and sages of Rome, Greece, and the ancient world generally. They prepared the agents and fought the battle of the revolution with the weapons which had been employed to crush the life-blood out of the nations by Papal Rome. It was a terrible providential retaliation. "The real authors of the revolution were an absolute government, a despotic ministry, and a haughty nobility."—Cyclopedia Amer. vol. v. p. 211.

The first throes of the earthquake vibrated through France in 1789. The oppressions of royalty and its statelites had become intolerable, and the work of vengeance began in the destruction of the feudal titles, and the castles of the nobility who held them. In 1793 the throne, the royal family, the priesthood, and their false Christian system, fell in the common wreck. The 2600 years had expired. The predicted

and anticipated earthquake had verified the truth of the prophecy as interpreted by the subjugated church. The witnesses were slain.

The events which completed the work are thus stated by Croly: "A. D. 1793. January 21, the king was murdered. June 23, the constitution of the republic was proclaimed. September 28, the Christian era was abolished. The era of the republic was substituted. Sunday was to be observed no more. October 16, the sections of Paris demanded at the bar of the constitution the total suppression of religious worship. They passed through the hall shouting, 'No more altars, no more priests, no God but the God of nature!' November 1, Gobet, the Vicar-General of Paris, attended by a body of his priesthood, abjured his functions and Christianity, uttering the fearful words, 'All religion is an imposture!' November 19, it was ordered that in all burial places a monument should be erected representing sleep, with the inscription 'Death is an eternal sleep!' The republican system was now complete. Immorality and infidelity had produced their natural fruits in rebellion, regicide and national atheism. This tremendous consummation was all the work of a single year—the first year of the republic."—Croly on Apoc. 96, 97.

"In the year 1793, twelve hundred and sixty years from the letter of Justinian declaring the Pope 'Universal Bishop,' the Gospel was, by a solemn act of the legislature and the people, abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the Bible. By the decree of the French Government, declaring that the nation acknowledged no God, the Old and New Testaments were slain throughout the limits of Republican France. But contumelies to the Sacred Books could not have been wanting, in the general plunder of every place of worship. In Lyons they were dragged at the tail of an ass in a procession through the streets."—Croly on Apoc. p. 119.

The word of God was to remain politically dead three years and a half in France. Was this the fact?

"A. D. 1797. On the 17th of June, Camille Jourdan, in the 'Council of Five Hundred,' brought up the memorable report on the 'Revision of the laws relative to religious worship.' It consisted of a number of propositions, abolishing alike the Republican restrictions on Popish worship, and the Popish restrictions on Protestantism."

"Those regulations, in comprehending the whole state of worship in France, were, in fact, a boon to Protestantism."—Croly on Apoc. p. 123.

"The church and the Bible had been slain in France from November, 1793, till June 1797. The three years and a half were expended, and the Bible, so long and sternly repressed before, was placed in honor, and was the only book of free Protestantism!"—Croly on Apoc. p. 124.

(To be continued.)

From the Christian Witness.

The Coming Kingdom.

Mr. Editor:—I am exceedingly interested in the article on the "Coming Kingdom," in the Witness of the 21st of February. No subject can be more deeply interesting than this to the true Christian, and while we may differ as to the personal reign of Christ on earth, and deem it unwise to fix dates, yet it is not only our duty to watch the signs of the times, and see if they do not indicate the approach of that hour when the Son of man shall appear in his glory, with all his holy angels with him. Without, therefore, entering into the chronological deductions, let us look at the prophecies which in general terms describe the events immediately preceding the Second Advent, and compare them with the present state of the world.

If we refer to the Old Testament, in addition

* An article which we copied from Prot. Churchman into the Herald of January 11th, signed S. H. T.; which we supposed to be the initials of Stephen H. Tyng, but which the Witness says are those of a deceased clergyman of the Episcopal Church. Ed.

to what is said in the article referred to, of the "overturning" of the nations, it is written in Hag. 2: 7, "I will shake all nations, and the desire of all nations shall come." Now I am aware that this prophecy is generally applied to the first Advent of Christ, and primarily no doubt, it does refer to that; but St. Paul referring to it, in his Epistle to the Hebrews, seems also to apply it to the Second. "Whose voice then, he says, shook the earth, but now he hath promised, saying, 'Yet once more I shake not the earth only, but heaven, and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain.' These words, therefore, seem to point to another shaking, which is to precede the Second Coming, and this harmonizes with the Savior's own words, that his Advent should be preceded by great convulsions both in the moral and national world—the sea and waves roaring, distress of nations, and men's hearts failing them for fear, for the powers of the heaven shall be shaken. Such are some of the signs which he predicted. Have not the nations within the last few years been distressed?

Has it not seemed as if God had reached down from heaven, taken the nations of the earth in his hands and shaken them together? For several years past the nations of the old world have been dashing against each other like the waves of an angry sea, and now our own land is convulsed, and at this present moment scarcely a nation on the globe is in a quiescent state.

The New York Times has had within the last few days an article headed "The Great Tribulation in Europe," in which the writer shows that the Old World is on the eve of the most tremendous convulsions that ever occurred. What do these things mean? It is true, that wars and rumors of wars are no new thing. But were the nations of the earth ever so generally, so universally shaken as now?

Again, to the prophet Daniel several particulars were revealed which was to characterize the last days. One was that there should be a time of trial. Another that many should run to and fro. A third that knowledge should be increased, and finally that the wicked should do wickedly, and the wise should understand. Now, I suppose it will be generally admitted that whatever development of knowledge, or wickedness, which the prophets predict, must be regarded as extraordinary. If, for example, the increase of knowledge is to characterize the last days, it is extraordinary increase—knowledge, probably connected with some remarkable invention or discovery. So in regard to locomotion, or the "running to and fro." What then are the characteristics of this age in these respects?

Do we not all admit that if a man even twenty years ago had predicted the improvements and inventions which we now see, he would have been considered a fit subject for an Insane Asylum? Consider the speed with which we travel. See, also, the multitudes on the move; think of the distance passed over in a single day. A man can now go over to Europe and back and scarcely be missed in the community where he lives. A boy of a dozen years can have seen more of the world than his grandfather in his life time. If, in fact, human life is to be measured by what is seen, heard, known and experienced, we live longer now than Methuselah did. The increase of knowledge is even more wonderful than the improvement of locomotion.

Progress has been the watchword of this generation. Discovery and invention, in every department of art and science, have been the order of the day. Books are multiplied ad infinitum. Papers, periodicals, pamphlets, sermons, essays, and addresses are fairly showered upon the land. It is said, upon good authority, that one printing press in the city of New York, prints in one day what would require for the human hand to write, a period of ten thousand years. But the climax of invention for the knowledge or intelligence is the telegraph. What a wonder is this? Intelligence carried thousands of miles away in a second of time, borne, in fact, upon the lightning's wing. And now the electric wires belt the Continent, stretching from the Atlantic to the Pacific, conveying messages with such velocity that time itself seems outrun, and

a man in California receives his tidings apparently before they are sent. An interesting thought connected with this subject, is that the Hebrew word translated in Daniel's prophecy "increased," may be rendered shooting forth as the lightning. In view of this, some have supposed that the telegraph was really intended. Whether this is so or not, yet it is sufficient wonder to claim a place in prophecy. But we have become as accustomed to marvels that we have almost ceased to wonder at anything, no matter how startling or marvellous. Does it not, however, seem as if within the last few years the mind has been brought up to the most intense activity, and that man in wrestling the very elements to do his bidding, almost rivalled Omnipotent power? We believe, in fact, that it is conceded by all writers upon the subject, that the last half century, in invention, discoveries and facilities for the increase and dissemination of knowledge, throws all previous periods entirely in the shade. At all events they are most extraordinary, and may well be considered as fully meeting the prophecy of Daniel.

To be continued.

The Chinese Rebels.

Rev. Mr. Roberts, the American missionary who instructed the "Heavenly Ruler" in the rudiments of Christianity, has been compelled to flee from his celestial neophytes in order to save his life, and now denounces them as sham religionists and bloodthirsty usurpers. In a recent letter to a Hong Kong paper he says:

"From having been the religious teacher of Hang Sow-chuen, in 1847, and hoping that good—religious, commercial and political—would result to the nation from his elevation, I have hitherto been a friend to his revolutionary movement, sustaining it by word and deed, as far as a missionary consistently could without vitiating his higher character as ambassador of Christ. But after living among them fifteen months and closely observing their proceedings—political, commercial and religious—I have turned over entirely a new leaf, and am now as much opposed to them—for good reasons, I think—as I ever was in favor of them. Not that I have aught personally against Hang Sow-chuen; he has been exceedingly kind to me. But I believe him to be a crazy man, entirely unfit to rule, without any organized government; nor is he, with his Coolie Kings, capable of organizing a government of equal benefit to the people with even the old imperial government.

He is violent in temper, and lets his wrath fall heavily upon his people, making a man or woman 'an offender for a word,' and ordering such instantly to be murdered, without 'judge or jury.' He is opposed to commerce, having had more than a dozen of his own people murdered since I have been here for no other crime than trading in the city, and has promptly repelled every foreign effort to establish lawful commerce here among them, whether inside the city or not. His religious toleration and multiplicity of chapels turn out to be a farce—of no avail in the spread of Christianity, worse than useless. It only amounts to a machinery for the promotion and spread of his own political religion, making himself equal with Jesus Christ, who, with God the Father, himself, and his own son, constitutes one Lord over all! nor is any missionary who will not believe in his Divine appointment to this high equality, and promulgate his political religion accordingly, safe among the rebels in life, servants, or property. He told me soon after I arrived that if I did not believe in him I should perish, like the Jews did for not believing in the Saviour."

A servant of Mr. Roberts was maliciously murdered by one of the Tae-Ping's officers, in Mr. Roberts own house and presence, and the missionary himself was savagely beaten and grossly insulted by the murderer. Mr. Roberts thinks the assault was committed for the purpose of inducing him to retaliate, in order to obtain an excuse for murdering him also, but he refrained from offering the least resistance. Mr. Roberts was obliged to leave behind him all his clothing, books and personal effects, the official mentioned refusing to give them up.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, MAY 31, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

The P. O. address of Elder I. C. Wellcome is changed from Richmond to Yarmouth, Me.

Information Wanted.

The P. O. address of Bro. Joseph M. Sargent, that we may credit him \$2.00, received May 22d.

The P. O. address of Phoebe Densmore, that we may credit her \$4, received May 15th.

What is former address of I. Bingham?—now changed to Memphis, Mich.

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of Elder Garvin, and L. E. Bates.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

"And he said unto me, unto two thousand and three hundred days: then shall the sanctuary be cleansed" v. 14.

Though the enquiry be not made by Daniel, the answer is made to him. He, doubtless, was one of the prophets, who "enquired and searched diligently, who prophesied of the grace that that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1: 10, 11. As this does not have respect to Christ's sufferings, it must to the time of his glory.

Jerome mentions having seen copies in which this number reads "2200;" and the Vatican edition of the LXX. reads "2400." These various readings have caused some writers to suppose that "2300" is not the genuine number. Mr. Faber, at different times, has adopted each of these readings; and several writers have favored the larger one.

James Hatley Frere, Esq., author of "A Combined View of the Prophecies," London, 1815, noticing that the number 2400 is very near the square of a Jubilee of years,—49 times 49, or 7 times 7 times 7 times 7 being only 2401,—concluded from the circum-

stance that it must be the genuine number. The same view being subsequently given in the London Investigator, a correspondent enquired the ground on which it rested; to which the editor replied:

"There is no single manuscript known to be extant, whether Hebrew or Greek, that sanctions the reading of 2400 days. It rests entirely upon a manifest typographical error of the Vatican edition, taken from the Vatican manuscript; which the Chisian edition of Daniel notices, and says, that the Vatican manuscript reads 2300." Investigator, 1831, 2, p. 441.

In a subsequent volume of the Investigator, a writer over the signature of "E," which we suppose to be that of Rev. E. B. Elliott, D. D., says of the same period.

"It may be pronounced respecting the prophetic numeral that though the Vatican copy of the Septuagint reads '2400 days,' and copies translated by Jerome '2200 days,' yet the authorities are so decidedly in favor of the received reading of '2300 days,' that there is probably no numeral in the Scriptures the correctness of which may be more entirely relied on." Investigator, 1833, 4, v. 3, p. 30.

This disposition of the question was seemingly conclusive at the date referred to; but in the year following the Jewish missionary, Rev. Joseph Wolf, D. D., addressed a letter to Mr. Frere, dated May 14, 1835, in which he says:

"The Jews of Ispahan are in possession of a vast number of Hebrew manuscripts, partly containing the whole, partly portions of the Old Testament; and among others I saw a manuscript containing the prophetic writings of Daniel in exact agreement with the copies we are in possession of, except in Daniel 8: 14, the number 2400 instead of 2300 is to be found. The Mss. is esteemed to be from the fifth century. The Jews of Bokhara are in possession of the same manuscripts, and as they believe of the third century after Christ; for they received them from the Jews coming from Sabyawar, soon after the invasion of Tshingis Khan: so that the manuscript is of high antiquity; and it also contains the number 2400. When I told the Jews of Bokhara that you had asserted by simple calculations, that the original number is 2400 they replied that the Gentiles in Europe must be very wise people. I however took the number 2300 in my arguments with the Mullahr at Luchnow; for as the most number of the Mss. contain 2300, I had not made up my mind about it; but it is very striking, that the more ancient Mss. had 2400 while the more modern had 2300. At Adrianople, (when there in 1816,) an American Mss. of the Bible was shown me written with Greek characters. It is supposed to be of the fifth century, and translated by Mesrop. I asked one of the priests to read to me the 8th chapter of Daniel, and I observed that it also contains 2400." Investigator, 1834-5 vol. 4, p. 315.

The Editor of the Investigator, who had previously been of the opinion (as argued by Wm. Cunningham Esq. of Lainslaw Scot. in 1826, in review of Frere) that the reading of 2400 "was a typographical error of a printed edition from the Vatican manuscript—the manuscript itself having 2300," was led by the above testimony of Mr. Wolf to review his opinion.

In doing this, he says: The statement "by Mr. Wolf, of his having discovered ancient Hebrew Mss. at Ispahan, Bokhara and Adrianople, containing the number 2400; and that though there were many Mss. having 2300, yet the more ancient manuscripts had 2400, places the matter upon a very different footing; and the question therefore now is, whether, instead of accounting the reading of the Vatican a typographical negligence, we have not reason to suspect that the editor had reason for deliberately altering it, having also seen some ancient Mss. or Mss. the authority of which over-weighed with him. Be this as it may, the evidence of Mr. Wolf is sufficient at least to neutralize our former objection; and though we presume not, without opportunity of further investigation, to come to any decision in the matter; and though we likewise leave alone the question as to the period of the beginning and end of the 2400 years (supposing them to be years), yet we are bound to say that the numerical powers which the number 2400 possesses, as shown by Mr. Frere in our pages, and the entire want of any such powers in the number 2300, create a very considerable leaning in our mind to the reading which Mr. F. has adopted." Investigator, v. 4. (1834-5), p. 356.

The foregoing testimony renders it possible that 2400 is the correct reading of this number. We do not however consider the evidence demonstrative, and our own predilection continues in favor of 2300.

The "Manner of time" here expressed,—in accordance with the principle evolved in the discussion of that of the "little horn," of Dan. 7: 25—is clearly symbolic, each day being representative of a year.

Mr. Mede evidently regarded the 2300 days as only literal days; for he speaks of "the 2300 evenings and mornings allotted to the calamity under Antiochus, from the beginning of the transgression of desolation unto the time the temple was cleansed." Works, p. 597.

Also: "Let it be shown in all the prophecy of Daniel, (or, for our aught I know, in any other of the prophets,) where times of things prophesied expressed by days are not to be understood of years: for when the angel means days in Daniel, he expresseth it therefore not by day (for so it were doubtful) but by evenings and mornings, (ch. 8: 14,) where he speaks of the time of the time of the persecution of Antiochus." lb. 566.

Again he says: "Take for another example the computation of the time allotted to the calamity of the Jews under Antiochus; which I the rather allege, because he is commonly counted for a type of Antichrist: the beginning of that 2200 evenings and mornings, or six years and somewhat more than a quarter, which that calamity was to continue, from the beginning thereof until the temple should be cleansed, (Dan. 8: 13, 14) was not to be reckoned from the height thereof when the daily sacrifice should be taken away, (for thence it is but three years, 1 Mac. 1: 54, &c., with Chap. 4: 52,) but from the beginning of the transgression which occasioned this desolation, and is described 1 Mac. 1: 11, &c. So likewise the end of the of the kingdom of the Greeks, wherein the calamity was to happen, is not to be counted only when Amelius the consul had quite finished the conquest of Macedon, (for this points out only the height of that calamity) but from the beginning of that last fatal war which put an end to that kingdom; which was about some three years and a half before, and jumps with the beginning of the transgression of desolation, as the finishing of the conquests doth with taking away of the daily sacrifice." Mede's Works, London Folio, of 1677, p. 659.

Dr. Cumming of London, refers to Mr. Mede as having "shown that the 2300 years which Daniel gives as one of the great chronological epochs, terminate about the year 1821 or 1822." Great Trib. v. 2, p. 10. He gives, however, no authority for his statement, and we cannot reconcile it with the foregoing extracts from Mr. Mede's writings.

A Desire for an Answer to those Questions. From Bro. A. Pearce.

On reading the reply of brother Himes to brother Campbell's questions, in this day's issue of the Herald, I am disappointed that he makes no attempt at answering them, as I understand the questions, but simply evades them. I cannot conceive how he can treat a matter of such grave importance in this way. I think we may set it down for granted that what brother Bliss has pointed out as errors, are really and substantially such, and that we are bound to receive them as errors until they are shown to the contrary.

ANTHONY PEARCE.

Providence, R. I. May 24, 1862.

Fortunately, what are specified as errors are of such a simple nature, that no one can examine them without being able to see at once on what foundation the claim that they are such rests. If we are in error, we only desire to be enlightened.

From Bro. A. Brown.

"I am certain it is a great mistake to suppose that those who do not adopt a new 'definite time' are actuated by considerations of the 'good opinion of the world,' the fear of 'losing caste' &c. &c.; but rather by the fact that the evidence is not half so conclusive as that which has pointed to previous times. And besides, there are to thinking minds inseparable chronological and other objections to the whole argument."

A. BROWN.

In a question of such moment, the proper way, as we conceive, is, to present all the evidence in its support, and then to closely scan the reliability and conclusiveness of the evidence. This may be done, we think, without any reflection on the motives of those advocating, or any imputation on the considerations of those who detect errors and sophisms in arguments and estimates advanced. Let these be avoided on either side, and there may be mutual benefit derived from the candid and intelligent discussion of questions of difference.

CORRECTIONS. The foot note on the 6th page, (p. 166,) and 1st. col. of the last issue of the Herald, was editorially appended, and should have had the suffix of "Ed," as written, but which our types failed to express.

In the Herald of May 3d. p. (140) the types made errors in the figures of the table of the 4th col. in the time for Joshua; which, instead of 19, 15 and 20, should have read, 19, 19, 25. The comments preceeding indicated what those numbers were designed to be.

Questions about the Tabernacle.

39. Who did God inspire with wisdom to make all the things commanded of Moses?

Ans. Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach both he, and Ahliab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. Ex. 35: 30-35.

40. How did Moses procure the materials and means for making all these?

Ans. "All the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and of all his service, and for the holy garments. And they came both men and women, as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered offered an offering of gold unto the Lord. And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering; and every man with whom was found shittim-wood for any work of the service brought it. Ex. 35: 20-24.

41. How did the women aid in the work?

Ans. "All the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. Ex. 35: 25-6.

42. What did the rulers bring in aid of the work?

Ans. "The rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense." Ex. 35: 27, 8.

43. Did the children of Israel do all this willingly?

Ans. "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hand of Moses." Ex. 35: 29.

44. What occurred when Moses had finished the work?

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Ex. 40: 34, 35.

45. How did the cloud on the tabernacle indicate when Israel was to journey?

Ans. "When the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and the fire was on it by night in the sight of all the house of Israel, throughout all their journeys." Ex. 40: 36-8.

46. Where did the Israelites erect the tabernacle when they had entered and subdued the land of Canaan?

Ans. "The whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there." (Josh. 18: 1.)—Shiloh, being situated on a pleasant mountain twenty-three miles north of Jerusalem. During the reign of Saul it was removed to Nob, six miles north of Jerusalem, and afterwards to Gibeon.

47. Did the Ark always continue in the Tabernacle?

Ans. The Ark was taken in the time of Eli by the Philistines, who retained it seven months, and then sent it back from Gath to Kirjath-jearim, nine miles west of Jerusalem, where it remained seventy years, till David removed it to mount Zion. And after the erection of Solomon's Temple, it had a place in an apartment of the Temple corresponding to the inner tabernacle, and called also the "Holy of Holies."

48. What did the Ark contain in the time of Solomon?

Ans. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children

of Israel, when they came of the land of Egypt." 1. K. 8: 9.

Extract from Luther,

BY L. REIMER.

"New heaven and new earth." 2 Pet. 3: 19. "God has promised the prophets hither and thither, to create a new heaven and new earth."—Isa. 65, etc. "Lo, I will make a new heaven and earth," etc.; also Isa. 30, etc.: "The light of the moon shall be as the light of the sun," etc. And Christ says, Matt. 13, etc., "The righteous shall shine as the sun," etc. How these will be we do not know, except that which God tells us, namely, that there shall be such heaven and earth, wherein there is no sin, but dwelleth righteousness and God's children. As also St. Paul says, Rom. 8, etc., "There shall be nothing but love, and joy and peace," etc. How do people trouble themselves to know whether the happy souls will fly about in heaven or on earth. The text here says, "they shall dwell on the earth;" so that heaven and earth shall be a new Paradise, wherein God will dwell, etc.

The Lord's Coming.

Augustin writes of the Lord's coming:—"How long shall it be said, Wait, still wait? What is it I wait for? Do we not look for our Lord Jesus Christ, who will change these vile bodies of our humiliation and made them like to His glorious body? We look for the Lord, and expect till He return and lead us unto the marriage. Come, Lord, and make no tarrying. Come, Lord Jesus Christ, and visit us in peace. Come, and lead thy prisoners from their prison-house, that we may rejoice before Thee with perfect heart. Come, Saviour! come, Desire of the nations; shine on us with Thy face, and we shall be saved! Come, my light, my Redeemer; lead my soul out of prison to confess and bow before Thy holy name."—Manual of Devotion.

Welsh Confession of Faith.

In an old sketch of the "Welsh Association," in a magazine of that day, we read as follows:—"1732. Blaenau, 29th and 31st of May.—The Confession of Faith was prefixed to this letter, like the last. Joy was expressed because the churches did strive together against errors, excluding those who extended redemption beyond election, &c. There was a query, 'Whether it were necessary and profitable to preach the reign of Christ upon the earth a thousand years?' Reply, 'That the Association in general looked upon that to be a truth, and under a blessing, it might be profitable, when done with good light and understanding, with much caution.'"

Crown Him Lord of All.

A Sunday School teacher was dying. The light of heaven was in his eye, seraphic smiles played upon his thin lips, and precious thoughts of Jesus, and of his mighty love, filled his heart with joy I cannot describe. Just before he sank away, he turned to his daughter, who was bending most lovingly over his bed and said:—"Bring—"

More he could not say, for no strength had he to speak more. His child looked with earnest gaze into his face, and said:—"What shall I bring my father?"

"Bring—"

His child was in an agony of desire to know that father's last request, and she said:—"Dear, precious father, do try to tell me what you want. I will do anything you wish me to do."

The dying teacher rallied all his strength, and finally murmured:—"Bring—"

"Bring—forth—the royal diadem, and crown him Lord of all."

And as these words died away upon his lips, his soul departed.

Wasn't that a happy death, my children? Would you not like to die thus should that hour come? If so, learn to live loving, honoring and praising Jesus. Learn to love him now, so that your heart will ever sing—

"Bring forth the royal diadem, and crown him Lord of all."

The War.

GUN-BOATS REPULSED.

Our gun-boats, after the destruction of the Merrimac and the occupation of Norfolk, were at once sent up the James River to co-operate with our land force on its advance. This fleet, consisting of the Galena, Aroostook, Monitor, Port Royal, and Naugatuck, ascended the James without any trouble except getting aground a few times, until, on the 15th of May, they reached Ward's Bluff, about eight miles below Richmond, where two barriers had been placed across the river—one of piles, and the other of sunken vessels, including, it is reported, the Yorktown and the Jamestown. A powerful batte-

ry also commanded the approach, situated on a bluff some 200 feet above the water; and a strong force of sharpshooters occupied rifle-pits on the banks. The Galena anchored about half a mile from the battery, and opened fire at 7: 45 A. M. The Monitor coming up, advanced much nearer, but being unable to elevate her guns enough, fell back to the same line, and also opened fire, while the other vessels joined in the cannonade from a greater distance. The action continued sharply for four hours, when the Union fleet retired, its ammunition failing. The enemy's practice was excellent. The Galena was struck twenty-eight times, and eighteen of these shots plunging down from so great a height, penetrated the thin iron of her deck, killing fourteen and wounding fifteen of her crew. The Monitor was hit three times, but not damaged beyond a little bending of the iron plates. The rifled 100-pounder of the Naugatuck burst after a few discharges, but without injuring the crew. The Naugatuck's casualties were only one flesh wound and one contusion; the Monitor's none at all. It is probable that the batteries are so strongly placed and defended, that a land attack will be necessary to take them.

MILITARY ASPECT.

The news of the war is of almost nothing except details, preparations, slow and cautious advances, delays to exhaust the enemy, precautions more stringent than ever against news—Halleck, it is said, having even peremptorily ordered all newspaper correspondents out of his lines. Perhaps, in the absence of marches of battles, the fact of most importance, as indicating a progress of the arms of the United States, is—though in itself rather political than military—the last chapter of affairs in North Carolina.

NORTH CAROLINA.

It seems that some little time ago, some agents of Jeff. Davis arrested, in the night and suddenly, Mr. Respass, Mayor of the City of Washington, on the Pamlico River, in North Carolina, on a charge of having conferred with Gen. Burnside soon after the taking of Newbern, and hurried him off in irons to Richmond, where he was thrust into a dungeon, and prevented from seeing any friends or even receiving food or cloths from them. In progress of time, Mr. Respass was put on trial before Davis. This outrageous proceeding, however, caused a great excitement all over North Carolina. The State Convention—the same body which passed the secession ordinance—having never dissolved, was in session at this time at Raleigh, and immediately instructed Governor Clark to demand peremptorily the instant delivery of the person of Mr. Respass. This was refused by Davis, who said the trial must proceed. On this, the Convention appointed a committee, who went to Richmond, and plainly informed the rebel government that unless Gov. Clark's requisition was at once complied with, the state of North Carolina would release the Mayor by force; whereupon Mr. Respass was delivered to the committee, and was taken home, where he was received with great demonstrations of joy, state pride, and Union feeling. This same committee, while they were about it, also notified Jeff. Davis that North Carolina was competent to invest the characters of her own citizens, and that no more such arrests must be made in the state. The Convention has moreover squarely refused Davis's demands upon the state for more troops and transportation, ordered all the North Carolina troops home, refused to permit any of them to retreat into the cotton states, and refused the use of her railroads to the rebels, except to retreat South. And Union meetings are held, and the Stars and Stripes are displayed, throughout the western or mountain countries, and in many other parts of the state. President Lincoln has appointed Hon. Edward Stanley, a native of North Carolina, military governor of the state. He is a gentleman of great ability and popularity, is at once to enter upon his government, and will undoubtedly soon put all things in a train towards the quiet replacement of the "Old North State" within the Union, which indeed she never more than half left after all.—N. Y. Ind.

P. S. We make up our columns so early in the week that we shall not be able to give our readers the result of great events seemingly in progress. Our army under Gen. McClellan is near Richmond, but there is some doubt in respect to the precise position and intention of the rebels. The main body of them is supposed to be encamped beyond Richmond; but it is also rumored that it has gone north in large force to take the offensive. We know indeed that General Banks was attacked on Sunday, as per the following dispatch:

Washington, May 25. The enemy, under Generals Ewell and Johnson, with a superior force, gave battle to Gen. Banks, this morning, at daylight, at Winchester. Gen. Banks fought them six hours, and then retired in the direction of Martinsburg, with what loss is not known. The enemy are, it is

understood, advancing from Winchester upon Harper's Ferry. Our troops are being rapidly reinforced.

Rumor says that Gen. Jackson is advancing to the support of Ewell and Johnson, and there are also reports that there is still another force behind him. Prompt means have been taken to meet the emergency, if truly reported.

On Sunday also, Gov. Andrew of this state issued his proclamation, for the whole active militia of Massachusetts to report on Boston Common to day (Monday, May 26), in pursuance of orders from the President.

Perley, the Washington correspondent of the Boston Journal, telegraphs:—Washington, May 25, 1862.

Numerous rumors are afloat here, but when inquired into, they are generally found destitute of foundation. The Government is well prepared for any emergency in any direction.

The Slaves at Roanoke and Hatteras.

A Newbern correspondent of the Independent thus writes:—

"At Roanoke the slaves, who had been compelled to leave the island on the approach of General Burnside, returned at the first opportunity; and many of those who had been compelled to work on the rebel fortifications, came down and found employment and protection upon the arrival of the troops. Whole schooner loads of contrabands came from Elizabeth City and places on Albemarle Sound. They were made useful as cooks and camp servants; employed in the hospitals; in the construction of wharves by Mr. David Crockett, who found them very willing and efficient laborers; and finally, in building Union forts on the east of the island, to command Roanoke Sound."

One vessel containing twenty-five persons, a portion of them children, were fallen in with by Gen. Foster, in one of his expeditions up Albemarle Sound. He placed a pilot on board, who conducted them to Roanoke, where they came to anchor a short distance from the shore. In a short time the whole party engaged in singing hymns, which drew a crowd of soldiers to the shore, and visitors from the vessels. They were celebrating their deliverance from bondage.

I witnessed another affecting example of the same kind at Hatteras, when a party of forty-two men, women, and children, arrived from South Creek on Pamlico River. After finding themselves really among friends, they joined in singing some of their simple chants and hymns; and when the party were being transferred to the shore, one of the women, with an infant at her breast, broke forth in exclamations of praise and thanksgiving to God, which in its simple pathos reminded me of the song of Miriam, celebrating the deliverance of the children of Israel on the banks of the Red Sea. They walked in slow and solemn procession up to Fort Clark, chanting as they went—

"Oh! ain't I glad to get out de wilderness!"

Quoting Scripture in Congress.

Mr. Daly, a member of Congress, set the House in a roar of laughter by quoting in a speech, as from the Bible, the familiar lines,—

"And while the lamp holds out to burn,
The vilest sinner may return."

But Mr. Daly was more nearly right than the laughing members imagined, as will be seen by the following story.

When the Old School Presbyterian General Assembly were preparing a Hymn Book, it was brought before the Body for adoption, at its meeting in Philadelphia. The work of the Committee was vigorously criticized, and various amendments proposed and some adopted: hymns modified or rejected at the will of a couple of hundred of song members. One member assailed the hymn beginning—

"Life is the time to serve the Lord."

He said it teaches false doctrine, that while the lamp of life holds out to burn, the vilest sinner may return; whereas we all know it is not true, for many sinners are abandoned of God, given over to perdition and sealed to destruction before they cease to breathe. He moved to strike out those two lines, and also the first two of the next verse, making one verse of the two, and avoid the heresy of teaching that every sinner is within the reach of mercy as long as he lives. The Assembly heard the criticism, were convinced of its soundness, and without any ado forthwith voted out the objectionable lines.

A few minutes afterwards the Rev. Robert J. Breckinridge, D. D., came into the house, and was informed of the singular step the Assembly had just taken. "Why, they have stricken out the words of God himself," said Dr. B.; and immediately rising he called the attention of the house to the fact that the hymn in question is a beautiful paraphrase of the ninth chapter of Ecclesiastes, and the obnoxious lines are another form of stating the divine declaration, "To him that is joined to all the living there is hope."

The Assembly saw its error, and restored the lines instantly.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disavowing the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

VISIT TO CANADA WEST.

Faraday, March 14. Bro. A. Gray took me, with Mrs. Gray and others, in his carriage, to St. Catharines, C. W., where we called upon his friends and were refreshed; after which I took the cars for Hamilton, where I received cordial greetings from Elder F. G. Brown and family, who are pleasantly settled here with the Baptist Church. The evening was very stormy, so that we had no meeting, and I had to leave for my next appointment, in London, the next day. But it is my intention to visit Hamilton again, and preach the gospel of the kingdom.

This is my third visit to this Province. The first was with Father Miller, to Toronto, in 1844. The second to Wellington Square, and Hamilton, some years ago. I now enter the Province again with a view to make a more extensive tour, and visit cities and towns, as the door may open, to preach "the gospel of the kingdom." I came by the invitation of Adventists who are looking for the blessed hope, who desired to hear me again on the time and the signs indicative of the Lord's near coming. I shall survey this field and see what the Lord has for me to do, and faithfully perform my duty. I know not what is before me, but trust to Him who has promised to be with His people to the end.

Saturday, March 15. Took my leave of Bro. Brown and his family, and left in the cars for London. The storm of rain, hail, and snow still continues. The trees are loaded with ice, and many of them are falling, and others are shorn of their branches, by the weight of the ice. Everything is in wintry dress. Arrived in London at 6 P. M. Bro. J. P. Simpson, of Belmont, met and took me to the residence of Hon. S. Morrill, by his special request, where I was very cordially received. Bro. M. is a member of the Wesleyan Society, but has been an Adventist in faith since 1842, and a subscriber to the Herald.

Sabbath, March 16. Rose refreshed after a good night's sleep. Preached this morning in the Wesleyan Church, lately seceded from the main body, on account of having a minister forced upon them whom they did not want. They worship in the M. E. Chapel, as the Episcopal Methodists have run out, and the Chapel was vacant. The Episcopal minister of the district at present is employed to preach for them a part of the time. The pulpit was to be occupied by a local preacher this A. M., who invited me, by Bro. Morrill's suggestion, to preach the morning sermon. The audience was good, and I had a good hearing, on the subject of entire consecration, from Rom. 7th and 8th chaps. It was well received by most, but the views on eating and drinking to the glory of God, together with the way to live generally, was rather severe on the unscriptural habits of some—who were a little stirred up. I hope, however, for good results. There is too much form without the power, and too much conformity to the world among the Wesleyans generally. They need another Wesley to stir them up, on holy living and entire consecration.

At the close of this service Bro. Simpson took me in his sleigh eleven miles, to Westminster, to attend the funeral of a little son of his brother, Lewis Simpson. The house was crowded with people of all denominations. I spoke on the resurrection of the righteous dead, at the coming of Christ, and did not attempt to comfort the parents and friends of the deceased by teaching them that the child had gone to heaven, and was glorified and rewarded; but that the body had gone to the dust, and the spirit to God who gave it, and the reward and glorification would come "at the resurrection of the just." I found that this doctrine did not suit the Spiritualists, who say that the moment we die the soul goes immediately to heaven. And so I was set down as a "dead sleeper," as they are called here. And yet I preached only the teaching of Christ and the Apostles on the state of the dead. Many of my hearers were Wesleyans and Methodists, who profess to follow him. And it may be interesting to them to know that Mr. Wesley, in his sermon on Luke

16: 31, says: "It is indeed very generally supposed that the souls of good men, as soon as they are dislodged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God; on the contrary, our Lord says to Mary, after the resurrection, 'Touch me not; for I am not yet ascended to my Father, in heaven.' Do they believe Mr. Wesley?"

At this funeral I met my old friend Elder I. R. Gates, from Pennsylvania, who had been attending the Messianian Conference at Brantford, with Eld. J. Litch and others. It seems that they have formed a new sect in this Province, out of the old Adventists, who repudiate the doctrine of the unconscious sleep of the soul, and the destruction of the wicked. No person entertaining this view is eligible to membership in their body, and preachers or members of this view are not tolerated among them. Bro. Gates said to me that they heard and had reported that I was among the "dead sleepers," and, of course, could not be tolerated among them if this were true. But in coming into the Province I had no idea of meeting with any of the preachers or churches of this new sect, and, having work enough to do in other fields, it made no difference to me. But my views of the definite time would also shut me out from their association, as I understood a resolution against preaching the definite time was introduced with favor into their late conference.

I informed Bro. G. that I had changed my views on the question of the spirits of the dead holding communications with the living; and that such change was produced by reading the book of the late Dr. Ramsey, of Philadelphia, on that subject. On other questions I had no special light as yet to lead to a public change. Yet I did look favorably on those who hold to the mortality of man, among the many thousands of Adventists in this and other lands, and that I labor with them as I have always done. And should I see light in that direction to convince me of the truth of their position, I shall as an honest man embrace it. And those who assume to dictate what others shall believe, and persecute and cut off those who differ, could do so; the world was wide, and the field was large. I should probably live in the exercise of Christian liberty and receive all the light which God is pleased to bestow till Jesus come—whether it be on the state of the dead, on the time of the resurrection, or any other great question. For true Christian liberty consists in this: "Girt with friends or foes, a man may speak the things he will," without the fear of man, and in the true fear of God, to whom we are accountable for all we believe, and for every word we speak.

But for this Christian and manly spirit, I should never have taken Father Miller by the hand when no others did or would, and sacrifice all in order to receive and publish a new and very unpopular truth. Mr. Miller gave me light on the word of God, which the Christian denomination (of which I was a member) did not believe or preach. The question for me to settle on hearing this truth was, shall I obey God and conscience, or shall I reject the light and live in condemnation? I chose to obey God, and take the consequences. So I have suffered the loss of membership in the denomination in which I was connected and lived many years, and suffered many things for the truth's sake. I am still living in the same spirit of sacrifice, and shall follow where God leads, if it be at the loss of all things. I do not belong to that class who have to wait till the truth becomes popular before they can embrace and follow it.

In the evening, failing in the appointment in Belmont, by the request of Bro. Gates I preached in Messiah's Chapel, in Westminster, to about one hundred souls. My subject was practical religion, a thing very much needed in these days. Inconsistent professors and ministers, all got "badly cut up," and some resolved and promised to amend. I was very kindly received by all; and, by invitation, gave several other sermons on other evenings and one afternoon of the week. I visited Bro. Pickel and others in the place. Also visited and gave several sermons in Belmont, where I had a good hearing. Visited with Bros. Coupron and Storms, whom I had known in the lower Province many years ago. The renewal of old acquaintance was very pleasant. They are still looking for the kingdom. While in Belmont vicinity I enjoyed the hospitality of Bro. Joseph Simpson, from whom I received every attention.

Saturday, March 22. Bro. Simpson took me to London, where I was to speak on the Sabbath. I found on arrival that my Sabbath in London would be lost, as no appointment had been given out, and it was doubtful if I could get one. Since last Sabbath A. M. some of the Wesleyans, who were greatly delighted with my sermon then, had heard that I was an Adventist; this spoiled the sermon for them. So much for prejudice, which was likely to shut the

* Spiritualism a Satanic Delusion.

door against me. So I visited about the city, and scattered what light I could, and awaited the decision of the "powers that be" about the morrow. Put up with Bro. Morrill, where I felt myself truly in a Christian home.

Sabbath, March 12. At 9 o'clock A. M., in company with Bro. Morrill, attended a Methodist love feast, in the M. E. Chapel, where I preached last Sabbath. It was a pleasant occasion. At the close the question of my preaching was settled. I was to have the house in the evening, and was requested to address the Sabbath School in the afternoon. So I went to the first Wesleyan Church at 11 o'clock. They have a large chapel and audience, notwithstanding the late secession. The junior pastor preached, from Isa. 35: 8. It was a sound and faithful discourse. I was blessed. It is so seldom I can hear preaching, that I prize the privilege. At the close I went to the Cathedral, where I was in time to hear another sermon, by the chief minister, on the rest of the Christian traveller. It had many points of interest, and I think gave good cheer to the Christian pilgrim. The audience was large, and very solemn. I felt that God was there. The minister is a believer in the personal and speedy coming of Christ. He has preached and published on the subject.

At 3 P. M. I addressed about a hundred young persons, in the Sabbath School connected with the seceding Wesleyans, where I was to speak in the evening. It was one of the most interesting Schools I have attended. I spoke for half an hour or more, and had the most solemn attention. The children appeared intelligent and promising. My theme was the value of God's word to the young, with an exhortation to give themselves to Christ and follow its blessed counsels.

In the evening I preached on the parable of the ten virgins, Matt. 25: 1-13. I had freedom in speaking about an hour and a half, to a very attentive audience. At the close Bro. Bowman, one of the local preachers, who had given way for me to preach, gave notice that he would on the next Sabbath morning read Dr. A. Clarke's comments on the 24th chapter of Matthew. He would do this, because I had said that Dr. Clarke, in his exposition, had spiritualized the second coming of Christ into the destruction of Jerusalem. And in justice to himself and Bible class, whom he had taught on Dr. Clarke's views, he thought it his duty to show whether Dr. C. or the speaker spiritualized this subject. This was well, and I hoped for good to come out of it, although I could not be present to hear or reply.

I learned afterwards, by Bro. Morrill, that Bro. Bowman did read and explain Dr. C.'s comments on the 24th of Matthew; at the close of which Bro. M. rose to ask the following question:—

Do I understand you, Bro. Bowman, to say that Christ's second advent took place at the destruction of Jerusalem?

Bro. B. replied that he should answer that question next Sabbath.

Bro. M. said, I do not wish any discussion; I wish an answer now, yes or no. Did Christ come then, or not?

Bro. B. replied he did come then.

Bro. M. then said, in conclusion, I now understand you. You believe Christ came in the clouds of heaven, in power and great glory, and gathered his elect from the four winds of heaven, at the destruction of Jerusalem.

Bro. B. said, yes.

Bro. M. That's all.

And so I hope my visit has done some good, in bringing up the great question of the age for discussion among them. I hear that Bro. B. did not make many converts to his views. I trust the good heaven will work, and many be enlightened on the power and coming of Christ in His kingdom.

JOSHUA V. HIMES.

Messiah's Church Conference, in Canada West.

The Conference convened, agreeable to adjournment, near Cainsville, in the township of Brantford, on the 12th day of February, 1862. The President not having arrived, the business of the session was not commenced until the following day; the time being occupied in religious services. Elder J. W. Campbell preached in the afternoon, and Elder S. K. Lake in the evening.

February 13th. Conference called to order by the President, and, after a season of mutual devotion, in which nearly all present participated, names of members were enrolled, as follows:—

Ministers.—J. Litch, J. W. Canfield, D. Campbell, S. K. Lake, D. W. Flanders.

Delegates.—Bros. J. Parker, of Kincardin; J. Lawrence, of Fingall; J. Pearce, of Port Union; J. Campbell, of Freeton; J. Lampkin, of Cainsville; W. Pickle, of Westminster.

Visiting Members.—Bro. Powley, of Brantford;

Rev. I. R. Gates, of Williamsport, Penn.; Bros. Edward and George Lampkin, of Cainsville.

After which, the following Committees were appointed:—

J. Parker, S. Lamkin, and D. W. Flanders—on Business.

J. W. Canfield, J. Pearce, J. Lampkin—on Nomination.

D. W. Flanders—to Supply the Desk.

The hours fixed for meetings were 9 o'clock A. M. and 1 o'clock P. M.

Then adjourned until 2 o'clock.

Afternoon session commenced by reading the Scriptures, singing, and prayer. The President called for reports from Committees and reports from Churches.

The report of the Nominating Committee, presented and adopted, was as follows:—

Elder J. LITCH, President.

J. W. CANFIELD, Vice President.

D. W. FLANDERS, Cor. and Rec. Secretary.

BRO. J. LAMPKIN, Treasurer.

Bro. J. Barker, of Kincardin, commenced the reports from Churches by letter.

The First Annual Report of Messiah's Church, Kincardin Village, in the County of Bruce, to the Elders, Deacons, and Lay Delegates in Conference assembled, at Cainsville, Canada West.

BELOVED BRETHREN:—We beg respectfully to report to you our existence, and to inform you that although numbering but eight souls yet we have enjoyed many happy meetings in Church fellowship together. At times we feel to despair of ever increasing our number, and have reason to know that the various sects by which we are surrounded treat us and those scriptural teachings which we regard as important with contumely and reproach. Yet so long as we can cherish the belief that the Lord of Hosts is with us, and that the God of Jacob is our refuge, we will not fear, neither be dismayed, but be confiding in the never failing goodness of Him whose good pleasure it is to give the kingdom to the little flock.

We are willing to be made the butt of ridicule and to be grossly misrepresented. We have been occasionally cheered by visits and labors of Elder's D. Campbell, J. Litch, D. W. Flanders, R. Hutchinson, S. K. Lake and J. Pearce; and have done what we consistently could to assist in remunerating the travelling expenses, etc., of these servants of our Master, with the exception of Bro. Pearce, whose labors we believe are invariably gratuitous. We think that were an effort put forth here at a period of the year when the roads are good, and that effort sustained for several weeks continuously, many who are beginning to enquire whether the doctrines we hold are scriptural would be even confirmed in them, and would co-operate with us to support an Evangelist (who would be both able and willing to disseminate the glorious truths we hold) in this section of country. Brother Joseph Barker (the bearer of this report, and whom we beg you to receive as our delegate to your conference) has for some time past conducted the services of the sanctuary for us at least once every Sabbath. And, in conclusion, we earnestly pray that the Great Head of the Church may be with you and guide you in your deliberations, and crown your labors with success; so far as those labors may be in accordance with His will and word.

JOHN CAMPBELL, Secretary.

Signed in behalf of Messiah's Church, Kincardin Village, this eighth day of February, 1862.

Bro. J. Lampkin said that he considered the church at Cainsville in a better condition to advance in spirituality and numbers than at any other time hitherto, and, although we have fightings without and fears within, the Lord has prospered us; and we have been enabled to erect a house, in which to worship him, and to which we can invite all to come and participate with us in the Bible truths we enjoy. We have had five added to our number during the past year, and have had many tokens of remembrances from the Coming One. And our prayer is that the deliberations of this Conference may culminate in the greatest good to the cause in which we are enlisted.

Bro. Pearce, of Port Union, informed the Conference that himself and dear companion constitute the Church where he now resides; and although he did not consider himself authorized to report to this Conference, yet he thought they were agreed in faith, and hope, and purpose, and longed for the time when they should be delivered from the bondage of sin and the power of death into the glorious liberty of the children of God.

Bro. James Campbell not being present, Elder Campbell stated that the members composing the Freeton Church are now principally connected with those at Carlisle, making a Church of seventeen members—the Lord having helped them with a revival during the labor of Elder Gates with them last fall, at which time eight persons were baptized and

brock on the Gormination of the Saints
Litch's Dialogue on the Nature of Man

phers, disobedient to parents, without natural affection, false accusers, truce-breakers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Now, we think it easy to show that each particular here is remarkably fulfilled, but we rather direct the attention to some of the most prominent and startling. "Traitors!" was there ever such a gigantic system of treason on this earth as we now see? and without the approach to an adequate cause. There is no parallel to it on the pages of the world's history. What a spectacle to men and angels and God! Whole communities rising up in rebellion against one of the freest, most tolerant governments that ever existed! Men high in power, plotting its overthrow, violating the most solemn oaths, and breaking the most solemn covenants. Treason entering halls of legislation, into the highest places of trust and power, into Army, the Navy, here, there, everywhere, like a deadly miasma, poisoning the natural atmosphere, and spreading throughout the land desolation, ruin and death. This whole thing, too, has been conceived, matured, and accomplished by lies, by false accusations, and slanders. Even now the most stupendous falsehoods are told of the North; in short, the rebellion is kept alive by "accusers," both at home and abroad. A writer in the New York Times styles this an "Age of mendacity." "Was there ever seen," he says, "since the world began, so monstrous a crop of falsehood as has sprung up out of this present rebellion? It would seem as if the father of lies himself had come down in power, finding his especial home, of course, in that region where the 'sum of all villainies' has brought forth its appropriate yield of treason and other crimes, but not by any means confining his operations to that quarter." This is but a sample of the whole article, and we have quoted it as valuable evidence from a secular paper in confirmation of prophetic fulfillment in this particular.

Now, we are aware that these sins are not new, that treason and slandering have been common in all ages; but are not the present forms of them the most extraordinary the world ever saw? So, too, we are sensible that this a local strife, and that we are a small part of the world. Yet was there ever a local strife so far-reaching in its effects as this? Has not Europe been shaken by this struggle? Nay, more, have not the throes of this moral and political earthquake been felt almost throughout the whole world? Were we not in danger of drawing out this communication to a tedious length, we would proceed to speak particularly of the other characteristics named by the Apostle. But as it is, we can only glance at them. Covetousness! What an age for gain; what insane haste do we see for riches. Boasting! Hardly less prominent is this than lying. Disobedience to parents! Has not insubordination on the part of the young to parental authority been for the past few years the theme of almost every minister and teacher? Lovers of pleasure more than lovers of God! How few Christians ever will forego a pleasure for the sake of religious duties, to attend a religious meeting or the place of worship? Having a form of godliness, yet denying the power! Do we not see little evidence of real earnest piety? We might even go further, and find a confirmation in the Apostle's words of the "leading captive silly women laden with sin, led away with divers lusts," for scarcely has the world ever seen women so bold, so brazen-faced and defiant in aiding traitors in carrying out their iniquitous schemes,—she, in part, has been one of the chief instruments in this rebellion. If then we take all these things into consideration, together with the condition of the Papacy and Mohammedanism, can we fail to believe that the prophecies are rapidly culminating in their fulfillment, that the end is near, that the Judge standeth at the doors. We may not be able to set the precise time, it may be unwise to name the year, for mistakes are possible, and when they occur they increase the infidels and scoffers. A vast amount of injury was done by Mr. Miller, in this respect. Yet because he was mistaken, and the excitement caused by his views have repelled many

from the subject, let us not blind our eyes to the truth.

It is remarkable that at the present time, the most intense interest exists in the Church of England on this subject, and that both there and in this country, some of the most eminent of our clergy are impressed with the feeling that the end of this dispensation is near. It is not, therefore, the wild speculations, or dreams of fanatics which point to the near approach of our Saviour's Advent; but the conclusions of men eminent for piety and learning, of men mighty in Scriptures. Suppose they are right, what then? Should we as Christians be appalled? Nay, should we not rather rejoice with exceeding great joy, because our redemption draweth near. St. Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all them that love his appearing." Here, then, to love the appearing of Christ is a test of true discipleship; this only assures us that we shall have the reward, a crown incorruptible, and an inheritance undefiled and that fadeth not away.

Reader, do you love the appearing of Christ? Do you long for it? Would it be a joyful sight for you, to see him revealed from heaven in power and great glory, with all his holy angels with him? If otherwise, have you not reason to fear that you are none of his? In view, at least, of these considerations, it becomes us to watch, to stand with our loins girt about with truth, with our lamps trimmed, and with oil in our vessels, ready to meet the Bridegroom at his coming. Let, then, the words of the glorious Saviour himself fall solemnly on all ears, "What I say unto you, I say unto all, watch." H.

Edward Irving.

Founder of the Catholic Apostolic Church.

Edward Irving, the founder of the religious order known as the "Catholic Apostolic Church," was one of those men who are born to exercise a powerful influence, either for good or for evil, upon those around them. A vigorous intellect and great reasoning power, a prodigious memory and an extraordinary command of language, a deep-toned voice and manly form, combined with a mighty religious ardor, to make him one of the leading pulpit orators of this century. We learn from Mrs. Oliphant's biography of him, just published, that he was born in a little house near the old town-cross of Annan, Scotland, Aug. 15th, 1792. "There he was laid in his wooden cradle, to watch with unconscious eyes the light coming in at the low, long window of his mother's narrow bedchamber; or rather, according to the ingenious hypothesis of a medical friend of his own, to lie exercising one eye upon that light, and intensify into that one eye, by way of emphatic unconscious prophecy of the future habit of his soul, all his baby power of vision—a power which the other eye, hopelessly obscured by the wooden side of the cradle, was then unable to use, and never after regained; an explanation of the vulgar obliquity called a squint, which I venture to recommend to all unprejudiced readers."

No sooner had he reached that age when the childish love of sport is manifested, than he displayed the characteristics which became so prominent in maturer years, being reserved and "maturely solemn in his manner, making it apparent that he was not a child as others," and having "a significant elevation of manners and choice of pleasures." His father, who was a tanner, was able to furnish him with educational advantages, and sent him, when thirteen years of age, to the University of Edinburgh. His favorite reading was the Arabian Nights and Ossian. While here he attracted the attention of Sir John Leslie, then Professor, who obtained for him the situation of mathematical teacher at the neighboring academy of Haddington. Mathematics had been a favorite study with Irving from boyhood.

"He devoted many of his school holidays to the measuring of heights and distances in the surrounding neighborhood, and taking the altitudes of heavenly bodies. Upon such occasions

he was invariably accompanied by several of his pupils. About this time Mr. Irving frequently expressed a wish to travel in Africa in the track of Mungo Park, and during his holiday excursions practised, in concert with his pupils, the throwing of stones into the water, with the view of determining the depth of water by the sound of the plunge, to aid him in crossing rivers—a species of scientific inquiry into which, I have no doubt, the Haddington boys would enter with devotion. This idea of travel, not unnatural to the schoolfellow of Hugh Clapperton, seemed to have returned on many occasions to Irving's mind, and to have displayed itself in various characteristic studies, as unlike the ordinary course of preparation for a journey as the above bit of holiday science. Upon one occasion when Dr. Chalmers, then rising into fame, was announced to preach in St. George's Edinburgh, upon a summer week-day evening, Irving set out from Haddington after school hours, accompanied by several of his pupils, and returned the same night, accomplishing a distance of about thirty-five miles without any other rest than what was obtained in church. The fatigue of this long walk was enlivened when the little party arrived at the church by a little outbreak of imperious pugnacity, not, perhaps, quite seemly in such a place, but characteristic enough. Tired with their walk, the boys and their youthful leader made their way up to the gallery of the church, where they directed their steps toward one particular pew which was quite unoccupied. Their entrance into the vacant place was, however, stopped by a man, who stretched his arm across the pew and announced that it was engaged. Irving remonstrated and represented that at such a time all the seats were opened to the public, but without effect. At last his patience gave way; and, raising his hand, he exclaimed, evidently with all his natural magniloquence of voice and gesture: "Remove your arm, or I will shatter it in pieces!" His astonished opponent fell back in utter dismay, like Mrs. Siddons' shopman, and made a precipitate retreat, while the rejoicing boys took possession of the pew. Thus, for the first time Irving and Chalmers were brought, if not together, at least into the same assembly."

Those "peculiar notions," which marked his after career, began to develop themselves while at Haddington. "At social meetings Irving was occasionally in the habit of broaching some of his singular opinions about the high destinies of the human race in heaven, where the saints were not only to be made 'kings and priests unto God,' but were to rule and judge angels." After two years he became rector of the parish of Kirkcaldy. In addition to preaching he devoted much of his time to teaching, being noted as a very strict disciplinarian.

He appears to have considered it one of the duties of the profession to make all the boys, big and little, acquainted with the master's ferule, which was applied without stint. His spare time was given to reading the standard English authors, particularly Bacon, Hooker, and Jeremy Taylor. It was by familiarity with these writers that his mind acquired its fulness and his style its stately majesty. Having completed his course of probation, he was ordained by the presbytery of Annan. Receiving no invitation to settle as a pastor, however, he set out on an exploring tour to Glasgow. While here, the eminent Dr. Chalmers heard of him, and invited him to go to Glasgow and become his assistant. The invitation was accepted. The presence of Dr. Chalmers prevented his giving expression to the eccentric notions which were lurking in his brain, though he occasionally let drop a sentiment which would fall like a bomb-shell among his orthodox hearers. After serving three years as colleague to Dr. Chalmers, he received a call from London, "and to London came the tall, grand-looking Scottish preacher." Within a few months after his settlement there, his preaching had created an unprecedented sensation, and crowds pressed to his weekly services. The nobility, members of parliament, judges and barristers of every degree, physicians, clergymen, dissenters, duchesses besieged the doors and were crowded together in the passages, attracted no less by the eloquence and power than by the plain-

spoken originality of the preacher. "They were too thankful," says an English writer, "if they could find a place, no matter where, to listen to this wondrous Boanerges, who kept them hard at sermons two and a half hours long. We have heard Irving preach at a morning service until within a quarter of an hour before the afternoon service should begin, at which he was to pray and to preach again. He was hailed on by a public, the like of which London had never seen in an obscure place of worship. He had cognizance of his own great and picturosome power. He had a new church built for him, as he afterwards said before the presbytery, on the credit of his name."

With a view to break up the routine habit of mind which he conceived destroyed the effect of preaching generally, he adopted a style of discourse different from the usual form of sermons, which he called "orations." In 1823 he published a volume of these, entitled *Orations from the Oracles of God*, which was the first of his published works. Their brilliant rhetoric, close logic, and stirring appeals to the heart and conscience, spread Irving's reputation far and wide. The first marked indications of dissatisfaction with his preaching appeared in the following year, when, in delivering a discourse before the London Missionary Society, he gave utterance to opinions directly opposite to those entertained by his church. Soon after he declared his belief in the second and personal advent of Christ, and that it was near at hand.

In 1830 he promulgated his doctrine of "Spiritual Gifts." A storm of opposition was excited, which resulted in his expulsion by the trustees from the building which had been erected for his use. Following this, he was the next year arraigned before the Presbytery of Annan, in Scotland, upon a charge of heresy and irregularity, and was deposed. Those of the congregation who adopted his theories formed themselves into a distinct religious denomination, retaining at first the Presbyterian order of worship and constitution of membership. Attention was directed to the restoration of the order of apostles and prophets as the most fundamental constituent of the church. Irving's church constitution claimed to be the perfect development of that which was established in the beginning of Christianity. The worship was conducted by means of a ritual, which embodied portions of the rituals in use in all different sections of the Church—Greek, Roman, and Protestant. As soon as he was deposed, Irving ceased, in obedience to what he believed to be a spiritual utterance, from administering the sacrament and fulfilling priestly functions, confining himself to the work of a preacher or deacon. In 1833 he announced that he had been constituted, through supernatural agency, "angel," or chief pastor, or bishop of the congregation which continued to worship in Newman street. Soon after, his health failing, in obedience, as he supposed, to the word of the Holy Spirit, he departed on a journey to Scotland, where he died December, 1834. With all the vagaries of this remarkable man, he was undoubtedly free from deception and a firm believer in the theories which he set forth. He is described as having been of remarkable personal appearance, full six feet high, and well proportioned limbs, black hair clustering in profusion over his lofty forehead, and descending in curls upon his massive shoulders. His eyes were dark and piercing, though affected by a squint. He was always neat and elegant in his dress, associated and lived in the world without restraint, joining in the forms and fashions of mixed society, and was remarkable, at the same time, for blamelessness of life. After his death the small society of Newman street began proselyting, with some success, throughout England. The number of apostle was increased to twelve, and under their management the church organization was perfected. It now numbers thirty congregations and six thousand communicants in England. The first society in this country was organized at Potsdam, N. Y., in 1836. Societies have also been formed in this city and Philadelphia.—*N. Y. Methodist*.

HOUSEHOLDERS. The 101st Psalm has well been styled the householders's psalm.

We insert the following article from a correspondent of the New York Examiner.

Women in the Church.

Let your women keep silence in the churches, for it is not permitted unto them to speak.—1 Cor. 15: 34, 35.

Every woman that prayeth or prophesieth with head uncovered, dishonoreth her head.—1 Cor. 11: 5.

What are the duties and privileges of women in the churches? Like all questions of religious obligation, this is not a matter of human opinion, but of divine revelation; and must therefore be settled by the Bible. To prove any proposition by the Scriptures, we must rely upon their express declaration, and not upon any human opinion of the meaning of those declarations. The province of exposition is not to develop a meaning not found in the statements of the Bible. One brief rule of interpretation would prevent all the errors of men, which they suppose to be based upon the Scriptures. That rule is: Never explain any difficult or figurative passage to mean something not positively stated in other passages, that need no explanation. And never set aside any of the statements of the Bible by others which we suppose to be counter-statements.

The proof of any proposition from the Bible must be brief, but entirely conclusive.

The first passage quoted above forbids women to speak in the church, and enjoins silence. The other passage recognizes and regulates their praying and prophesying (speaking to edification, the Greek word denotes) in the public congregation, with the other sex. Are these passages contradictory? Does the Apostle regulate in one place what he condemns in another, in the same epistle? As this is inadmissible in an inspired writing, the points proved by the two texts are, that certain speaking is prohibited, and other recognized and regulated. What is admissible is public prayer and ordinary speaking, as is a prayer and conference, or covenant and fellowship-meetings. This the Apostle recognizes as the ordinary practice of the female members of the churches, and it endorses it as right, by giving directions for its suitable performance. What speaking is prohibited, is learned from the words added by inspiration in explanation of the prohibition. That it was not prayer, exhortation, or instruction, we know from the expression: If she would learn anything, let her ask her husband at home. It was some sort of public questioning or discussion.

This is the end of the question, as far as direct proof is demanded. With facts thus established, we may inquire for their illustrations, application, and uses. And although we might err in these matters, we do not alter the facts established. At the reading and expounding of the law in the synagogue, it was customary for any man, who chose, to ask questions for the better understanding of what was read. The same practice prevailed in the preaching of the primitive church. Thus, while Peter preached on the day of Pentecost, unbelievers objected that the wonders of that scene might be the effects of new wine. Peter answered that they were not drunken, and it was unreasonable to suppose them to be so, at that early hour of the day. This was often carried so far as to amount to an argument, or sharp controversy, between a preacher and some of his hearers. The same practice now prevails with our missionaries among the heathen. No small part of the preaching is in answer to queries raised by the hearers. Such was probably the speaking that the Apostle prohibited. It is simply saying that, to get into an argument, and perhaps a controversy, with a public teacher, and in a public place, is not becoming in females. That if they would have further explanations of the doctrines taught, it would be more becoming to consider them after their return home.

In the state of society at that time, it would have been a great scandal to the church for its female members to enter into public discussion and controversies with the ministers. To promote good order, the Holy Spirit prohibited it. It may be well to notice, furthermore, the place

assigned to females under the gospel. Joel 2: 28: "I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy." The daughters as well as the sons were to speak alike publicly, without restriction. On the day of Pentecost, Peter declares this prophecy fulfilled. Acts 1: 4: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Gal. 3: 28: "There is neither male nor female, for ye are one in Christ Jesus." Such statements and examples occur frequently, and in various forms, in the Bible.

The practice of keeping the women silent is a remnant of those errors of the past, which always degraded women as the weaker sex. Weaker she may be in physical strength, but not in heart, intellect, or piety. This notion is also supported by the desire that some men have to regulate everything according to their notions of what will give the greatest worldly dignity to religious worship. They say that, under a general practice of females speaking in religious meetings, occasionally one will be too forward and bold. True, it may be so. But the proportion of females whose remarks may be inappropriate, too confident, and perhaps a little trying to others, will not be so great as among the men in the same church. And then, very few of our Christian ladies will ever speak in any other manner than with that calmness, sincerity, and unaffected modesty that becomes their sex, and that strongly commend our holy religion.

The prohibition we have considered does not forbid females to take part in the business of the church. It relates not to church business, but to public inquiry or discussion. It follows that females may speak, and act, and vote, in all matters affecting the fellowship and interests of the church, the same as the men. In receiving members into the fellowship of the church it might as well be done by a few men called the session, as by all the men, to the exclusion of the women. And in all social religious meetings, their voices should frequently be heard in remarks, praise, and prayer. All agree that women may sing divine songs, and the Psalms of David. These hymns contain praise, prayer, and all the doctrines of grace. If women may sing them in public with the other sex, why may they not speak them in prayer and remarks? Satan strikes a great blow at the piety and usefulness of the church, when he closes the mouth of its female members by a misinterpretation of Paul's prohibition. "Woman, last at the cross, and first at the sepulchre," is inspired with the love of God on purpose to speak to others. "Let your women keep silence," with this wrong interpretation of it, is a convenient and pretty little passage for those females who seek excuses for perpetual silence on the subject of religion. But it will never satisfy those who, filled with the love of God, are sighing for the salvation of souls. "They that feared the Lord (not the men barely, but men and women—all who feared the Lord), spake often one to another; and a book of remembrance was kept for them that feared the Lord, and that thought upon his name." There are, however, many sincere, devout Christian ladies, who are silent solely from wrong views of these passages. But on this and all similar questions let none be contentious, but all prayerfully seek the mind of the Spirit and practice what the Word of God teaches, with all charitableness towards others. J. H. W.

God's Beautiful City.

BY D. T. TAYLOR.

Far, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city so high and bright,
Where is known no sorrow, nor death, nor night.

Beautiful city!

O blest abode! O home of God!
Whose streets, by the feet of the sinless are trod.
They roam through the gardens of endless spring;
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.

Beautiful city!

Hark! hark, again! the angelic strain,—
As gleams through the crystal that burnished train.

There the life-fires burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.

Beautiful city!

We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King, in his power sublime,
When the last sands drop from the glass of Time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.

Beautiful city!

Bright capitol where saints will dwell,
And reign on the throne with Immanuel.

As jewels flash on the brow of a queen,—
As the jasper and ruby in crowns are seen,—
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.

Beautiful city!

City of flowers and peaceful bowers?
Come down and illumine this dark world of ours!

I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed king in his beauty may see,
And live in his presence eternally.

Beautiful city!

In royal state blest mansions wait,
And beckon us through the pearly gate.

I shall go where the summers will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.

Beautiful city!

Let us enter in, a crown to win!
Our words but half tell of the glory within.

The Two Witnesses.

BY A. HALE.

(Concluded.)

PROOFS.

There is not another portion of prophecy of the fulfilment of which we have so striking and satisfactory proofs as in this case. The seventy years' captivity is not so satisfactorily ascertained or so well defined. If the seventy weeks, by the precision of their fulfilment in the last week and the half week, more than satisfy us of the exact agreement of the first advent prophecies with the event, this prophecy is quite up to that in its most convincing features. And as we glance along the details in their two great branches, the evidence accumulates. Shall we enumerate them? The first branch of these details relate to the witnesses. When their testimony in sackcloth is finished, the beast [1] makes war upon them, [2] overcomes them, [3] kills them. [4]. It is in the street of the great city—the central thoroughfare. France was geographically the central power of papal Europe. [5]. The dead witnesses shall be a public spectacle to the people, kindred, tongues, and nations. If each of the nations of the civilized world could have been represented by a single person, and each of these representatives had taken a position to express the interest of the world as called forth by the events of the French revolution, they would have expressed the most unqualified reprobation of these events, especially the national atheism. It was without a parallel. [6]. This condition of things should continue three and a half years. (See above). [7]. The national spectators forbid that the slain shall be consigned to the grave. A regard for the respect of mankind was the only motive that could have any practical effect on the political leaders of France. Sacrilege, regicide, wholesale murder, were nothing; to be impolitic was horrible! Let us thank heaven that pride can make men decent when they are lost to the fear of God. [8]. "After" the three and a half years they are unexpectedly quickened into life. Why should that word "after" be put in there? By the first designation of this period we should infer that it was to be exactly three and a half years that Christianity should be legally dead in France. That period expired in May of 1797. The legal restoration of Christianity took place in June of that year. How critically exact! Both forms of stating the case were correct. [9]. They stood upon their feet to the astonishment of all spectators. And never were they so strong as at that moment. The events through which they had just passed gave them a more commanding position in the world than they ever occupied before. (10). They are providentially ex-

alted beyond the reach of man to harm them. The general diffusion of the word of God was as little to be expected as any of the facts specified in the prophecy. If any one had predicted the present circulation of the Scriptures, a hundred years ago, that prediction would have been deemed as incredible as the death and resurrection of Christ was by the disciples. Could the symbolic illustration of their exaltation be more perfectly verified? [11]. Their enemies beheld them: unlike our Lord, who was seen only by his friends after he rose from among the dead. The public and traditional enemies of the Bible are sceptics, papists, and spiritualists generally. And what is there that is of so much interest to these several anti-Christian orders of men as the Bible? Some of them profess so much regard for it that we sometimes think of using the paradoxical designation, "infidel Christian!" to define a certain class; but we are checked by the fact that their class, like the others, only refer to the exalted book with apparent reverence, to enable them to obtain a position where they can treat it more effectually with contempt. These keen-eyed enemies unconsciously witness to the truth of the prophecy.

The other branch of details demands also a passing notice. [1]. A great earthquake. [2]. Only a tenth part of the great city falls; but it is the tenth part. France was the most important of the ten divisions of the great political combination which did homage to the Man of Sin. [3]. When the tenth of the city falls, and the witnesses are slain, a certain class rejoice over them and make merry, and send gifts one to another. [See Croly, pp. 119, 120, 121]. [4]. In the earthquake were slain seven thousand names of men. The best critics decide that the titles of men are here referred to. All titles were annulled in France by law, and "citizen" was the common appellation. [5]. The remnant were afflicted; those not involved in the local catastrophe. Reprobation and horror were the sentiment and emotion of the world at the spectacle presented by France. [6]. They give glory to the true God. The awful lesson inspired a deeper feeling of reverence for the Bible and its Author among rulers, statesmen, and bodies politic generally than any other event known to history.

Here are seventeen items specified in the prophecy, all pointing to facts in the history of our own times; and they are all as familiar to the most limited student of history, and many of them to the mere observing of passing events, as the rising of the sun. Are we aware of the startling inference to which we are forced by these facts? It is this. We are, we must be, entering on the events indicated by the sounding of the seventh trumpet. And without going into the details of these events here, the inspired statement of them is enough. Then, "the kingdoms of this world become the kingdoms of our Lord, and he shall reign forever and ever!" then comes "the third and final woe."

With these facts standing out on the face of the prophecy, what should be our position and our manner of life?

It has been the great labor of the Almighty, if we may so speak, to make men believe he means what he says. A few have believed; the great mass have not. These noble minds, some of whom we have named, familiar with the prophetic sketch of this world's history, and with its actual history, so far as the veil had been removed by time, and seeing and feeling the verities foreshadowed by prophecy around them, formed their deductions of what should be expected in the immediate future. "The great revolution" was one of the events clearly anticipated. Their anticipations have been most remarkably verified, and deserve a place among the marvels of mathematical and physical prophecies, based on the analogies and harmonies of the physical universe. Columbus saw that there must be another continent on our planet to balance that already known. In that faith he found the new world.

Leverrier saw that there must be a balancing planet in a particular region of the starry heav-

* According to the last report of the Bible Society, more than eighteen millions of copies of the Scriptures have been circulated in France by their agency alone.

ens. He swept that section of the great field with his telescope, and the presence of the planet responded to the inductions of the sublime practical thinker.

Sir Isaac Newton, with an intellect unsurpassed, and others only less distinguished, familiar with the revolutions of history as illustrative of the word of God, and with what the word indicated in the future, made their calculations accordingly, and pointed thus in faith to the future: "When the great revolution is passed, then you will know!" We find it in the past, bearing all the predicted and anticipated marks. What shall we say of it? Is it not a more conclusive and convincing monument of the truth of prophecy and of our present position than the world has ever had in any other case? Do you doubt where we are? Look at the past only one generation, and look around you.

PRACTICAL RESULT.

The chronological argument, as indicated by the history of the witnesses, would be incomplete unless the result as it bears on the other periods were also given. We consider the short period in their history—the three days and a half—the key-stone of the arch of prophetic chronology. It occurs in an era so well defined and so near to us that there can be no uncertainty as to its date. We have examined no less than twelve different interpretations of this little period, and we do not find one of them that is not seriously defective in the supposed measure of time indicated, in the supposed era of its fulfilment, or in the facts of history to which it is applied. But in the application which we endorse, all is clear and satisfactory; so much so that it brings us to this result. If the events of the French revolution, before referred to, do not mark the termination of the 1260 days of the witnesses, we do not see how the year-day theory, and the system of prophetic interpretation, of which that is an essential element, can be sustained; and we must look for the fulfilment of these prophecies on a different principle, and we know not in what field of history. If the times now just before us do not verify the received Protestant system, we are all adrift. Our fear, however, is not for the system, but that we may not be found in a state and position which the great event it brings before us demands. Heaven help us!

That the termination of the 1260 years precedes that of the 1290 by 30 years, and that of the 1335 by 75 years, is the most natural construction that can be given. It is sustained by the most distinguished names of the present time and was advanced by the able Bicheno, who died in 1720, though he dated the act of Justinian in 529, making the 1260 terminate in 1789, the 1290 in 1819, and the 1335 in 1864.* But the three and a half years do not mark this arrangement. The eastern earthquake—the Greek revolution—had not taken place in 1819; so that we are forced to the other arrangement, which begins with the more generally received date of the act of Justinian, 533, as the starting point of the 1260, the 1290, and the 1335, terminating in 1793, in 1823, and in 1868.

But while we feel bound to point to 1868 as the termination of the 1335 years, we do not assert the Lord may not come before that year. At their termination Daniel shall stand in his lot—receive his portion. How long a time prior to that he may be quickened into immortality, by the coming of him who is the resurrection and the life, we may not presume to say. But this is clear,—we have not a moment to slumber. Behold this is clear,—we have not a moment to slumber. Behold, the Bridegroom cometh! Go ye out to meet him!

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, pre-

cede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, JUNE 7, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our Receipts.

Our receipts are very meagre this week,—not one-fourth enough to pay our week's expenses.

The first of July we shall have another paper bill of \$400.00 to meet, and we shall need the aid of the benevolent to enable us to do so.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Miss E. P. G. After writing you, the Bible Story on last page came to hand, which may be of service.

CORRECTIONS.—In last issue, 5th page and 4th column, 28th line from bottom, "song members" should read *song menders*.

On 4th page, 4th column, 20th line from top, for "2200" read 2300.

A letter from the P. M. in Yardleyville, Pa., directed to this office, requests the stoppage of the "Musical Monthly" to Rachel C. Ely. We have returned it to the P. O., as we know nothing of the Monthly.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

Information Wanted.

The P. O. address of Bro. Joseph M. Sargent, that we may credit him \$2.00, received May 22d.

The P. O. address of Phoebe Densmore, that we may credit her \$4, received May 15th.

What is former address of I. Bingham?—now changed to Memphis, Mich.

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of Elder Garvin, and L. E. Bates.

An Acceptable Note.

The following, which we have credited to "Anonymous," we received through the mail on the 29th ult:

May 27th, 1862.

"Bro BLISS,—Dear Sir: Being a reader of the Herald, I feel like doing something in the way of supporting it. I was well pleased with Bro. Burnham's proposition; and so I will be one of the number that will pay ten dollars towards the support of the Herald.

"Enclosed please find a draft on Park Bank, New York City, payable to your order for the above amount.

"From your Brother of like precious faith, waiting for speedy redemption."

We have no means of knowing the source of the above, but it comes very acceptably; and we can only wish the donor may be rewarded an hundred fold in this age; and, in that to come, the port of which we are now nearing, may be enriched with the 'glory, honor and immortality' that shall constitute the promised 'life everlasting.'

Thirty letters like the above, would be of invaluable service to the office at the present time. Ed.

The attention of a Bro. in New Boston, N. H. and of a Bro. in Oxford, N. Y. is called to a letter in another column from our aged Brother, Eld. Samuel Nutt, acknowledging their kindness in supplying him with the reading of the Advent Herald. The pleasure communicated by such little acts of kindness will not go unrewarded; and all who contribute to the funds of the A. M. A., and thereby aid to keep in existence the Herald, are also instrumental of administering consolation to many hearts, whose thanks are an abundant return.

Book Notice.

"Spiritual Sunday School Class Book, No. 1. Boston, Wm. White and Co. Publishers of the Banner of Light, 158 Washington St. 1862.

This is a neat little book of 54 pages, designed to instruct children in the tenets of spiritualism; and some of its sentiments are excellent. It does not, however, lead the child to Jesus, as the only name given under heaven among men whereby we must be saved; nor does it teach the resurrection from the dead, as the consummating hope of the believer. It also teaches that "sincerity is truth," which is not necessarily so; for some men are doubtless as sincere in the belief of error as others are in the truth. It also teaches that angels were once men, which has no support in God's word; with some other things from which, of course, we widely dissent.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

The old writers, and some modern ones, apply this period to Antiochus, and regard it as significant only of days. This is excusable in the former, for they lived anterior to the time when the reasons for interpreting it as expressive of years were seen and appreciated; but modern writers have not this excuse.

Two of the leading American writers on prophecy, the late Rev. Prof. Moses Stuart D. D. of Andover, author of "Hints on Prophecy," 1842, and Rev. Albert Barnes D. D. of Philadelphia, author of Notes on Daniel, New York, 1851, both treat this period as one of days; which disposition of it is not complimentary to their sagacity, or indicative of their being safe and reliable Biblical expositors.

A number of late English writers also dissent from the now generally received Protestant interpretation, that days, under certain conditions, are symbolic of years. Of these, is a class of Futurists, who reject the application of Antichrist to the Papacy, and look for the fulfillment of the prophetic periods in literal days in the future. A leading representative of this class is Rev. S. Maitland, D. D., author of Reply to Strictures of W. Cunningham, Esq., London, 1834; who says:

"In supposing the 2300 days to be literal days. I am only following 'the generality of interpreters, both Jewish and Christian, ancient and modern,' (Newton's Diss. 15. vol. 2, p. 50.) from the days of Daniel to those of Sir Isaac Newton." And "whether the period is past or future, has nothing to do with the matter. Reply, p. 25.

True, to those who lived before the "time of the end," this prophecy was measurably sealed; but it is strange logic to argue that the view taken of this period, by those to whom the prophecy was sealed, is necessarily the true one.

Rev. JOSEPH TYSO, author of "An Elucidation of the Prophecies," London 1838, remarks as follows:

"Daniel and John mention various prophetic numbers, and among them we find 1260 days, 1335 days, and 2300 days, without the slightest intimation that a day is put for a year. Besides, this fanciful interpretation deprives the language of prophecy of one of the most important divisions of time, and makes weeks and months uncertain. Many prophecies have been given in days, and in days they have been fulfilled, and why should not others?" *Elucidation* p. 75.

"Mede, Bishop Newton, Cunningham, Faber, Frere, and others, have called days years, as if it were self-evident that in prophecy days invariably signified years. I acknowledge the above are reckoned great authorities, but Daniel and John are far greater; and they teach no such doctrine." *Ib.* p. 73.

It might be replied that He who inspired Daniel, John, and all who wrote as they were moved by the Holy Ghost, has twice indicated, by Moses and

Ezekiel, the Divine measurement of symbolic time; and two witnesses being sufficient, the additional testimony of Daniel or John was not needed.

Rev. HENRY BROWNE, president of Diocesan College, Chichester, Eng., and author of "ORDO SECLORUM," London, 1844, argues:

"The hypothesis in particular which makes the periods assigned by Daniel and St. John, of 1260 and 2300 days, to be that number of years, is a mere fiction, proved to have been invented at first by heretics, and since adopted chiefly as a weapon of controversy. That those periods, in the sense in which we are concerned, are periods of days, will, I think, be convincingly shown in the course of the present enquiry: of which, accordingly, it will be one and not the least important use that it helps to demolish a vicious system of prophetic interpretation,"—*Ordo*, p. 24.

We, however, fail to find any considerations for rejecting the interpretation of years, that have not oft times been met and refuted.

The foregoing shows the literal day view taken by some modern writers; to which may be added, from the early period of the reformation,—

PHILIP MELANCTON, author of Commentary on Daniel, 1543, who "beginneth this term in the year of the Greeks, an 145, and endeth it in the year 151, when Nicanor and his army were destroyed and the whole land recovered," *Willett* on Dan.

JOHN CALVIN, author of "Prælectiones in Danielelem," Geneva, 1559, remarks of those who interpret this period as significant of years:

"It is surprising to perceive how grossly they are deluded in so plain a matter. The expression to 'evening and morning' is not doubtful, since Christ clearly meant 2300 days, for what else can the phrase 'evening and morning,' signify? It cannot be used either of years or months."—*Calvin's Lectures on Dan.*

We add one other writer who takes a similar view, but lived half a century later,—

REV. ANDREW WILLET, author of Commentary on Daniel, Cambridge, 1610. He says:

"1. Rabbi Levi, by so many days would have understood so many years, beginning from the time of Saul, which he calleth the morning, because then the kingdom of Israel flourished, and by the evening he understandeth the taking away of the kingdom: from thence to the third reparation of the sanctuary he would have counted 2300 years, when he saith the Temple should be built the third time again, and after that never be destroyed. But this Rabbin herein is a false prophet; for from Saul's reign there have run 2600 years and yet their third temple, which they dream of, is not raised.

"2. Rabbi Sardia by these 2300 days would understand so many months; for he counteth an 180 years from the beginning of the kingdom of the Greeks unto Antiochus: whereas it is evident, 1 Mac. 1: 21, that Antiochus came against Jerusalem in the 143d year, *Oceol.* and beside, whereas it is said in the text, 'unto the evening and morning,' it is evident that neither months or years are to be here understood, but so many natural days.

"3. It remaineth then, that by these 2300 days, so many days precisely must be understood, which make 6 years, 3 months, and 20 days." *Com. on Dan.* p. 250.

There is nothing new in this reasoning; nor does a wrong date for the commencement disprove that years are signified.

Strictures of Mr. Cunningham on Mr. Wolff.

Since the issue of the last Herald, our eye has rested on the following criticism, by Mr. Cunningham, on the letter of Mr. Wolff to Mr. Frere, in respect to the reading of 2400; which an impartial presentation of this question would seem to require us to give in this connection:

WM. CUNNINGHAM, Esq., of Lainslaw, Scot., in his "Fulness of the Times," London, 1836, notices Mr. Wolff's letter in the Investigator as follows:

"Mr. Frere has lately inserted in the Investigator, (see the Number for June, 1835,) a letter from Mr. Wolff to him, the tendency of which is to throw doubt on the genuineness of the number of 2300 days in Dan. viii. 14. I regret, for Mr. Wolff's sake, that he penned so hasty a letter on so grave and important a subject. He says in it, that, among a vast number of manuscripts, in possession of the Jews of Ispahan, he saw one of Daniel 'in exact agreement with the copies we are in possession of, except in Dan. viii. 14. the number 2400, instead of 2300, is to be found. 'The manuscript is esteemed to be of the fifth century.'

"Secondly, the Jews of Bokhara are in possession of the same manuscripts, and as they believe, of the third century after Christ; for they received them from the Jews, coming from Sabyawar, soon after the invasion of Tsingis (Zingis) Khan, so that the manuscript is of high antiquity, and it also contains the number of 2400.

"It will be observed, that the manuscripts, in the

* See Vint, Vol. 1, page 364. Lon. 1828.

plural number, at Bokhara, which were received from the Jews coming from Sabyawar, in the former part of this sentence, do afterwards dwindle down into one solitary manuscript. Now, being in the habit of requiring evidence for all assertions, I must say it is to my mind very unsatisfactory evidence that this solitary manuscript is of the third century; that certain Jews, now living at Bokhara, told Mr. Wolff that it was received from Jews coming from Sabyawar, soon after the invasion of Zingis Khan, who died in the year 1217, and whose invasion was some few years before,—and that these Jews told the Bokhara Jews the MSS. was of the third century.

"I remark, in the next place, that the date of Mr. Wolff's visit to Ispahan was in January, 1825, and in December, 1826, Mr. Wolff was present at the Prophetic conference, when this very subject, viz. the true reading of Dan. viii. 14, was discussed. Now, if I err in asserting that Mr. Wolff, at that time, said nothing of this manuscript and this reading, there are about a dozen of individuals who can contradict me. The same remark applies to the Armenian MSS. which Mr. Wolff saw at Adrianople in 1726, and which in Dan. viii. 14, contains 2400.

"Further, Mr. Wolff in his controversy with the Mallahs of Lucknow, in 1833, of which an account is to be found in his last Journal, said nothing of the reading of 2400, although the fulfillment of Dan. viii. 14 was the subject of discussion.

"I shall remark very briefly that the fact of Mr. Wolff having, in his travels throughout Asia, seen three manuscripts, for that is the whole number among many hundreds with the reading 2400 in Dan. viii. 14, cannot for a moment affect the testimony of every known copy of the Scriptures, except the Vatican edition of the Seventy (which also, as I have shown elsewhere, is neutralized by the correct reading of 2300, found in the Vatican manuscript.) Moreover, if the reader will refer to the second edition of my Tract,—The Political Destiny of the Earth. Preface, p. x-xiii, he will there see that the Rabbis of the middle ages, who knew nothing of this reading of 2400, made various calculations as to the end of the 2300 years, which all failed. Now after the failure of these computations, it seems very probable that some of them may have thought of the device of adding 100 years to the number to save the credit of such men as Saadias Gaon, and Jarchi, and Abarbanel, who were all deceived in their expectations. This may easily account for the existence of such a reading as Mr. Wolff saw in three manuscripts; and with regard to what he tells Mr. Frere, that one of these is estimated to be of the fifth century, and another believed to be of the third century, because certain Jews received it from certain other Jews in the thirteenth century! I hope Mr. Wolff did not expect that such things would move any person who knows what is and what is not evidence."—*Fulness of Times*, pp. 118, 119.

Christ's Word immutable.

"Heaven and earth shall pass away, but my words shall not pass away," Matt. 24: 35.

A heathen in India, whose business was making paper fans, was tearing up, for the purpose, a copy of Matthew's Gospel, which he had obtained from the missionaries. While doing this his eyes fell on the verse, "Heaven and earth shall pass away, but my words shall not pass away." He was so struck with these words that he was led to become a humble inquirer for the truth; and the missionary who reports the case trusts that God has begun a good work in him, and that he will yet preach Christ to his benighted brethren.—*Tract Journal*.

"IN DEATH THEY WERE NOT DIVIDED." On Sunday, the 18th inst., Mrs. Marcy Mott, aged 80 years and 8 months, died; and on Monday, the 19th, Mr. Stephen Mott, her husband, aged 86 years and 8 months, followed her to the spirit land. They resided in Scituate, Mass., and had lived together as husband and wife sixty-three years. Mrs. Mott had been in feeble health for some time, but her husband had been able to superintend the work upon his farm. A day or two before his wife's death he was told that she would not probably recover, and on leaving the room he said, "Marcy is going, and I guess I shall go to." He survived her but a few hours, and they were both buried in one grave on Wednesday.—*Boston Journal*.

There was a singular, though not unprecedented coincidence in the near time of the decease of that aged pair. One reason, however, for copying it is because of the use of the phrase "spirit land," so much in vogue among Spiritualists. The secular, and even some of the religious pressés are becoming fearfully oblivious to the fact of the resurrection when they speak of death. To talk of going to the "spirit land," as the final home of the departed, is to talk as the old heathen did, and is on a par with the belief of the American Indian in a pleasant hunting ground beyond the western sky, where his faithful dog

will keep him company. The great distinguishing feature of Christianity is the hope of the resurrection,—the bringing back again from hades and the grave of all that has gone hence, through the purchase made by the death of Christ, who arose again and will bring with him those who sleep in Jesus.

Reconciliation.

Rev. Wm. G. Brownlow, or, as he is familiarly termed, Parson Brownlow, who was hunted from his home in East Tennessee, treacherously imprisoned, subjected to gross indignities, and then banished by the southern confederacy for his royalty to the Union; and Andrew Johnson, now the Provisional Governor of the State of Tennessee, had been bitter enemies for twenty-five years, never speaking to one another in all that time. The quarrel arose out of the partisan warfare waged over the names of General Jackson and John Quincy Adams: Johnson siding with Jackson, and Brownlow with Adams. But at Nashville, a few days since, when Mr. Brownlow was on his way in his present visit to the North, the two men met face to face; each offered the other his right hand, both shed tears, neither spoke a word, and instantly separated, mutually reconciled! It was honorable to both men—the grudge of a lifetime melted away by one good act of mutual magnanimity!

EPISCOPAL.

"The report of the Standing Committee was read by Rev. Dr. Randall, the Secretary. Rev. P. P. Morgan of the Baptist Church and Rev. Geo. Gardner Jones of the Methodist Church were recommended for holy orders, and resolutions of respect to the memory of Dr. Mason, so also to that of Hon. William Appleton, the only members of the committee who have deceased while in office for the past forty years, were offered and passed."—*Boston Journal*.

We suppose the name of P. P. should read P. B. Morgan, associate editor of the *World's Crisis*.

UNION MEETING IN PORTSMOUTH, VA. Last Thursday afternoon the citizens of Portsmouth, Va., held a Union meeting and passed a series of resolutions declaring that Virginia had been separated from her allegiance to the United States government by a secret cabal, and not by the voice of her people; that the war waged by the so-called Southern Confederacy was treasonable, and without cause or provocation; that the heresy of secession was destructive of the liberties of the citizens, demoralizing in the community, subversive of religion and morality, and tended to give a death blow to Republican institutions; that the Constitution of the United States furnished a sufficient guarantee of liberty and protection; that the government of the United States had been conducted in accordance with that Constitution; that the majority of the people of Virginia were at heart loyal, but had been coerced into rebellion by ambitious leaders at home and an armed mob from abroad; that the true interest of the State demanded of her people the instant recognition of the government established in the western portion thereof; that an appeal should be made for the support and protection of the United States government in this period of distress; and that the city government be requested to take the oath of allegiance or be removed in the event of refusal.

The War.

CAPTURE OF CORINTH.

The rebel army have evacuated Corinth, and retreated farther south. On this point the *Boston Journal* says:

The fall of Corinth adds another to the long and almost unbroken list of Union victories which have marked the Spring campaign. Beauregard, in his official report of the battle of Shiloh, speaks of Corinth as "the strategic point of the campaign." Its importance cannot be over-estimated, and its fall, taken in connection with successes previously achieved, opens the whole Mississippi valley. Memphis cannot hold out and Fort Pillow must be evacuated. Tennessee will now be effectually cleared of the rebels.

The only drawback to the pleasure afforded by this new victory, is that Beauregard's army was not captured. He has probably taken his own time and retreated in good order, saving his guns and stores. He is reported to have moved down to Okolona, on the railroad route to Mobile, but, as this is a point of no strategic importance, he will probably continue his retreat to Marion, at the junction of the road leading to Jackson, Miss. He will thus put three hundred and fifty miles of unfriendly country between himself and Gen. Halleck, who will not be likely to follow him at present. While holding Corinth, Gen. Halleck may be expected to open a railroad connection with Memphis at once. Having a speedy communication with the Mississippi he will be enabled to throw a portion of his column upon any point which may be menaced.

One point of great danger would seem to be New Orleans, and considerable anxiety will be felt by the public until Gen. Butler is strengthened. Gen. Lovell's rebel forces, which were driven from New Orleans, were at Jackson, Miss., at last accounts. There is direct railroad communication between that point and Marion, and also with New Orleans, or at least to the point where Gen. Butler has probably cut the connection, about one hundred miles above the city, on Lake Pontchartrain. If Beauregard's army is in any condition for a desperate adventure, we may hear that he has made a dash upon New Orleans. One thing is certain; the rebel army must do something, or die of asphyxia. With New Orleans in possession of the Federal troops, and the capture of Mobile impending, and with the whole Mississippi valley commanded by our gunboats, the rebels are almost entirely cut off from supplies. They will soon eat out the substance of the land, and must disband or starve, unless the fortunes of war open some unexpected way to a temporary victory.

Corinth, May 30.—It is now ascertained that the evacuation commenced night before last, the enemy retreating southward until they reached the railroad bridge, which was burnt by a detachment of our forces, whence they went to Grand Junction, and thence southward on the Jackson railroad.

Some ladies and several citizens remain here. The citizens inform us that Richmond has been evacuated, all the stores being closed with the exception of a few groceries.

It is ascertained that Van Dorn had a band of Indians under him. Col. Jackson reports finding the road for several miles strewn with knapsacks and haversacks, arms and canteens, showing great demoralization.

The woods are full of stragglers, who are being brought in as fast as possible. Probably between 2000 and 3000, including almost the entire 13th Louisiana Regiment, are in our line now.

Many of them are deserters, and the balance have been captured since the evacuation.

A United States military telegraph line was completed to this point to-night.

Headquarters, Camp near Corinth.

To Hon. E. M. Stanton, Secretary of War:

The enemy's position and works in front of Corinth were exceedingly strong.

He cannot occupy a stronger position in his flight. This morning he destroyed an immense amount of public and private property, stores, provisions, wagons, tents, &c.

For miles from the town the roads are filled with arms, haversacks, &c., thrown away by his fleeing troops. A large number of prisoners and deserters have been captured, estimated by Gen. Pope at 2000.

Gen. Beauregard evidently distrusted his army, or he would have defended so strong a position. His troops generally are much discouraged and demoralized.

In all the engagements for the last few days, their resistance has been weak.

(Signed)

H. W. HALLECK.

Major General Commanding.

Corinth, May 31, via Cairo, June 1. (Special dispatch to the N. Y. Times.) Yesterday morning our reserve divisions were brought up and our entire front moved forward, the men having two days rations in their haversacks.

During the day we kept up a tremendous cannonading, shelling the woods furiously. The rebels hardly showed themselves, but replied feebly with a few shots. Last night we threw up breastworks along the entire front, and slept on our arms within 1000 yards of the enemies breastworks.

At 6 o'clock this morning General Pope entered Corinth without the slightest resistance, and took possession. At the same time the Mayor, who had come out on a different road, met Gen. Nelson, and surrendered the town to him. There were no inhabitants remaining, except women children and old men.

The rebels succeeded in carrying away everything except a few provisions, which, with the warehouses and railroad depot, were burned before we arrived. They took every invalid from the hospital and every letter from the Post office. They did not leave a single gun, and had been moving away troops more than six days and stores six weeks.

The rebel rear guard, under Bragg, 10,000 strong, marched southward at midnight. The citizens assert positively that Beauregard was there in person and left with it. All concur in saying that never more than 60,000 troops were there at once, and usually a much less number.

The rebel fortifications were five miles long, from the Memphis and Charleston to the Mobile and Ohio Railroad, but were much weaker than we supposed. They could have been carried by storm at any time

A special dispatch to the *Missouri Republican*, dated 26th instant, says:

"Latest advices from Corinth state heavy skirmishing continually on the left. Gen. Pope has advanced sufficiently to bring high 50-pounder Parrott guns to bear upon the right of the rebel works, though from the nature of the country, which is very thickly wooded, he has been able as yet to do but little execution. The rebels reply, but so far only with 24 pounders not rifled. At the right Gen. Sherman's division still holds Russell's house, which is within a half a mile of the rebel left. Gen. Mc. Clelland's heavy siege guns have been placed in position there, and opened fire two days ago, causing one rebel work to be at least temporarily abandoned.

The rebels once sallied out in considerable force to retake the position at Russell's house, but seeing the strength of the preparations to hold it, retreated after their first brigade had been repulsed.

Beauregard has not gone to Richmond as reported.

Numbers of nurses and volunteer physicians have returned here, having been excluded from the army by Gen. Halleck's order."

DESPERATE BATTLE NEAR RICHMOND.

Washington, June 1. The following dispatch was received at the War Department this afternoon:

"Field of Battle, June 1—12 M.

We have had a desperate battle, in which the corps of Generals Sumner, Heintzelman and Keyes have been engaged against greatly superior numbers. Yesterday at 1 o'clock the enemy, taking advantage of a terrible storm, which had flooded the valley of the Chickahominy, attacked our troops on the right flank. Gen. Casey's division, which was in the first line, gave way unaccountably and disunitedly. This caused a confusion, during which the guns and baggage were lost, but Generals Heintzelman and Kearney most gallantly brought up their troops, which checked the enemy. At the same time however, we succeeded by great exertion in bringing across Generals Sedgwick and Richardson's divisions, who drove back the enemy at the point of the bayonet, covering the ground with his dead. This morning the enemy attempted to renew the conflict, but was everywhere repulsed. We have taken many prisoners, among whom is General Pettigrew and Colonel Long. Our loss is heavy, but that of the enemy must be enormous. With the exception of General Casey's division, the men behaved splendidly. Several fine bayonet charges have been made. The 2d Excelsior regiment made two to-day.

(Signed) GEORGE B. McCLELLAN,

Major General Commanding."

Washington, June 1. During the whole of the battle this morning Professor Lowe's balloon was overlooking the terrible scene, from an altitude of about 2000 feet. Telegraphic communication from the balloon to Gen. McClellan, and in direct connection with the military wires, was successfully maintained, Mr. Park Spring of Philadelphia acting as operator.

Every movement of the enemy was obvious and instantly reported. This is believed to be the first time in which a balloon reconnaissance has been successfully made during a battle, and certainly the first time in which a telegraph station has been established in the air to report the movements of the enemy and the progress of a battle. The advantage to Gen. McClellan must have been immense.

CONDITION OF AFFAIRS IN EUROPE.—The steamer Europa bring Liverpool and London papers to May 17. In England, the talk about intervention in the affairs of this country has been for the most part entirely stopped, since the news was received of the capture of New Orleans and the evacuation of Yorktown. The Liverpool Times assumes that the war is drawing to a close. It is announced from Paris that the Emperor intends to send two iron-clad frigates to reinforce his squadron on the coast of the United States. The visit of Prince Napoleon to his father-in-law, the King of Italy, is the subject of general comment in the newspapers.

In every direction, the indications are that the temporal power of the Pope, at one time so powerful in the affairs of Europe, is drawing to a close. Many of the inferior clergy are abandoning the papal cause. At Naples, when the King and his son-in-law came out upon the balcony of the palace, in presence of a vast crowd of people, the universal shout was "To Rome—Long live the King." In Prussia there has been a remarkable revolution achieved by the people, by means of the ballot box. The Conservative Government has been hurled from power. Every Minister of the crown has been defeated, in some cases by a vote of four to one.

There is still an undefined feeling of uneasiness in Greece, the Ministry having resigned. A dispatch from Marseilles of the 14th alleges that the Sultan, contrary to the advice of his ministers and the diplomatic body, is desirous of making war against Montenegro. There is a menacing ferment in the Selave provinces. An insurrection is apprehended there. The Porte is making enormous military preparations in Roumelia. Austria has increased her army upon the Venetian frontier. At the North there are also signs of trouble. Many Roman Catholic Bishops from America have reached Rome to participate in the great ceremony of the Canonization of the Japanese at the overthrow of the power of the head of the Church.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Artemas Brown.

DEAR BRO. BLISS:—Will you bear with a few thoughts suggested by the last article on "Fox's Christ Triumphant"? He, with Luther, Latimer, and "many" other evangelical men who were most intensely alive to the cruelties of Popery and familiar with its whole history, mistook the 1000 years anterior to their day as the millennial age, because of the quiet and peaceful condition of the church after the heathen persecution of Diocletian; that is, because the church suffered nothing of account from Popery until the "time of John Wickliff, of John Huss, and others." The editor of the London Quarterly Journal of Prophecy himself concedes that "it was not till the first thousand years after the death of Christ that Popery began to wield the sceptre so irresistibly over the world. He continues: "When Popery had begun to develop itself" they concluded that the millennium was past. This is but the recitation of facts, and this editor writes as all others would if unbiased by a theory. But when Popery is looked upon as the "beast," we are continually told, in the very teeth of all history and facts, that it has been treading the saints down and persecuting them with fire and slaughter for 1260 years, and all through that thousand years during which Fox and others—with the full history of the church before them—believed "the gospel, gained so many triumphs, and in which God showed especial 'mercy to His own house.'" Now if you will ignore all preconceptions, and examine in their own light those scriptures which treat of the reign of anti-Christ, you will agree with me that the period above alluded to cannot be the same with that of the dominion of the Man of Sin; for his undisputed and terrible military persecuting power is represented as commencing with the 1260 days and continuing without intermission throughout the whole period. It was when the little horn "came up" that he spake great words and his look was more stout than his fellows. — Dan. 7: 8, 20. And these characters continue until the beast is destroyed. — v. 11. He prevailed "until the Ancient of days came." The natural import of verse 24 is that he wears out the saints, and that they with the laws are given into his hands for the whole three and a half times. It is certain that either the laws or saints are thus in his hands during the whole period, and equally certain that Popery had neither in his hands until the days of Hildebrand, "when Popery began to develop itself."

It is stated, chap. 11, that this power had indignation against the holy covenant at the removal of the daily sacrifice, which is at the beginning of the 1290 days (verse 31: 12: 11), and that then the saints fall by the sword, and flame, and captivity. Then, too, the "King does according to his will," and "prosper until the indignation is accomplished," and "scatters the power of the holy people," according to the angel's oath, for a time, times, and a half (11: 36: 12: 7).

In Rev. 12, when the persecuting power is cast out, he persecutes the woman, and then she flies into the wilderness, where she is preserved from his face for 1260 days. Nothing but the most violent wrestling of this scripture can make ought else of it but that a fierce persecution is commenced against the church at the beginning of the 1260 days, and the hostility of the same power continues uninterruptedly throughout the whole period (v. 12, 14). It is when he is cast out that he begins to persecute her, and then she flees; and she flees at the commencement of the period, for she is in the wilderness to which she fled that long. At the time, too, that he is cast out a time of terrible tribulation is announced to the inhabitants of the earth and seas (v. 12). Can that be the same period when commenced the period of the "church's triumph and comparative un molested peace," alluded to by the Journal of Prophecy? No; for it is evidently just before the close of time, for the devil knoweth then that he hath "but a short time," and then "are come" just at hand "the kingdom of our God and the power of His Christ." — Rev. 12: 10.

In chap. 13 the beast is represented as continuing

after his deadly wound is healed 1260 days; and when his wound is fully healed, and consequently at the commencement of that period, all the world wonder after him and declare that no power is able to "make war with him." Now, was that true of Popery about A. D. 500–600, when it is a fact that it only "began to wield the sceptre irresistibly over the world one thousand years after the death of Christ"? Every body knows that the Lombard kings did war successfully against the Pope up to the 9th century, and Charlemagne was "able" to do so afterwards, and so of different monarchs in every age.

In chap. 11 the church is represented as trodden down at the beginning of and throughout the entire 1260 days. Then, as no such persecuting power as predicted has held universal sway for any 1260 years in the past, either some power must do so yet, or the period is but days, as inspiration states it, and yet future.

In conclusion, this power does not cease his reign long years and ages before the end, as Popery has done, but prevails until the "judgment sits," and leads the armies of the earth up to the battle of the great day against the Lamb, Him that sitteth upon the Horse. — Rev. 19: 19.

Can the Pope ever do this? or will the present European nations, including England, Prussia, and other Protestant nations, thus make war upon Christ?

P. S. If, as in your comment upon the views of Mr. Baxter, France under Louis Napoleon cannot become the beast, because it is one of the horns, how was it the beast which slew the "two witnesses" in 1793–98?

Yours sincerely, A. BROWN.

Jeffersontown, Ky. May 21, 1862.

This question is pertinent. But on the same principle that what is done by any particular division of the United States army is done by the army, so what is done by any of the decem-regal divisions of Rome, that constitute the beast, is equally done by the beast. In our exposition of the two witnesses we make France to be only one of the horns, but as controlling the others. We never make the beast to be the papacy; which was only the image of the beast, and the woman on the beast. Ed.

From Elder Samuel Nutt.

BRO. S. BLISS,—DEAR SIR: I wish to convey through the columns of the Advent Herald, at this time, an expression of heart-felt gratitude to the brother in New Boston that has so kindly furnished me and mine with the reading of the Herald, a paper that I esteem next to the Holy Bible, and to me a rich, unexpected favor,—as I am one of that class that my Saviour said should always be in the world, and as I am not able to furnish myself with the reading that I wish, not having been able to earn anything for several years, in consequence of my infirmities; and the almost seventy-eight years that I have passed through from my birth I could not see my way open to pay for the Herald. But God, in His rich mercy, has moved on the heart of a dear brother to give me the reading of the Herald for this year.

I cannot express the gratitude of my heart that God ever put it into the hearts of those kind friends (that I never saw, to my knowledge) to furnish me, in my infirm, debilitated state, with the reading of that paper that tells the glad story of the coming of my blessed Saviour and that he will make me immortal, and make me equal to the angels of God when he does come.

O, how rich, how sweet, how exhilarating to my poor heart, to read from the pens of the hundreds that I never saw nor ever will until we meet by the voice of the archangel and the trump of God. I do pray God to richly bless those kind hearted, benevolent friends, brothers and sisters, who have furnished me and mine with so much rich spiritual food, as I have found in the Herald, by their benevolence, for the last three years, and reward them in this life with an hundred fold and in the world to come with eternal life. The reason I have not accumulated this world's goods, as other men, was not for the want of an ability so to do, and make the gospel a charge wherever I preached it and amongst thousands that I have been blest to see converted to God. One thing I can truly say, that in all my itinerant life I have never preached for hire. I did freely receive the gospel. I have preached and I have felt in conscience bound to as freely give; and those who have heard the gospel from me have acted toward me on the same principle; so that while I was able to travel and preach Christ I always found enough for myself and those that were with me; and I do think now that I fared full as well as did my dear Saviour and Master, while he provided salvation for me by his sufferings and death. And as I have learned from Him that it is enough for the servant or disciple to be as his master, so I am perfectly content, having a hope, as an

anchor of the soul, of soon seeing Him in all His splendid, kingly beauty, and being made, when He comes, just like Him; and that is enough for me in this present mortal life.

Another circumstance that caused me to write this for the Advent Herald was a letter that I read from a Bro. Dudley, of Oxford, Chenango Co., N. Y. I hope he may receive the outpourings of my old, but warm, affectionate heart, for the liberality manifested in wishing me to read the Advent Herald one year at his expense. I may not live to read the Herald another year; but, if I should not, I pray God to bless him with an hundred fold in this life, and in the world to come with life eternal.

SAMUEL NUTT.

Franklin, N. H. May 27, 1862.

Elder Himes' Birthday.

On Monday evening, May 19th, the friends of Eld. Himes met him in the vestry of the Hudson St. church, to congratulate him on reaching the age of fifty six years. The services were introduced by Eld. A. Hale, with the reading of a portion of the 90th Psalm, and singing the hymn:

"Come let us anew," &c.

Eld. Morgan offered prayer, when the following resolutions were presented by the president of the society, Eld. A. Hale.

RESOLUTIONS.

Whereas, God has ordained in His wisdom that every man who comes into this world shall have a father and a mother, and a birthday, therefore,

Resolved, That we recognize these several arrangements as permanent institutions.

And whereas, it is generally admitted that as a man's birthday gives him the first start in the world, so its recurrence is a good time to start anew; therefore Resolved:

1st. That we hail with gratitude and sympathy the recurrence of the fifty-sixth anniversary of the birth of our pastor, brother, and old friend, Eld. J. V. Himes, which still finds him on the wing, with undimmed eye and unabated force, alive and true to the good cause.

Resolved: 2. That, as we have no doubt he is all ready to start anew, we gladly tender to him the assurance of our fullest confidence, our warmest sympathy, and our aid to the utmost of our ability.

The motion to adopt being received, Eld. Hale followed with remarks, suggested by the occasion and the history of the course which had led so many to an acquaintance with Eld. Himes. Eld. Morgan then gave full play to a genial and very pleasant range of sentiment, fully endorsing the resolutions. Bro. Apollonio, who was for a long time in the Herald office, and also the Cry office in New York, followed Bro. Morgan, with a hearty expression of agreement in the sentiments of the resolutions. Others expressed the same good will towards Bro. H. and the cause; when, on account of the lateness of the hour, the vote was called for, and the resolutions were adopted by a rising and unanimous vote.

Eld. Himes returned his thanks for the manifestations of good will towards himself, and the cause, pledging his remaining time and strength, to the good work till the end, which he expects shortly to witness.

On motion of Bro. Apollonio, it was voted that a record of the occasion be prepared by Eld. Hale for publication in the Advent Herald and World's Crisis.

After singing "The shining shore," Eld. Himes gave the benediction, when the friends retired, in good time, and mood for sweet rest and pleasant dreams.

[Signed.]

A. HALE.

From Dr. Thomas Wardle.

BROTHER BLISS. I have a few things that I should like to say in the Herald, for the benefit of some of its readers, if not for all who read or hear: for, according to the great Teacher's word of caution, "Take heed how ye hear," it is to be presumed that some will not receive the truth though Jesus, himself should speak the word. I address myself now to ELDER J. V. HIMES.

Dear brother, it is reported in high circles in this region that you have changed your faith on the state of the dead, I cannot give you the exact words of the report; but it is calculated as it now goes to mislead others and to injure you. What are the facts? You have many friends who would like to know.

We do not question your right to change your views, and would not esteem you the less for an honest difference of opinion. We have come out from Rome, and will not persecute for an honest difference of opinion, whilst we live Christian lives.

Please reply through the "Advent Herald;" for that is the only religious paper some of us subscribe for, except the "Voice of the Prophets," which we purchase that we may cast our bread upon the wa-

ters, that we may find it not many days hence, Amen,

Yours looking for Jesus,

THOS. WARDLE.

Philadelphia, May 25 1862.

NOTE. Bro. Wardle had not seen the last Herald when he sent this enquiry, which is there virtually answered as follows:

"I informed Bro. G. that I had changed my views on the question of the spirits of the dead holding communications with the living; and that such change was produced by reading the book of the late Dr. Ramsey, of Philadelphia, on that subject. On other questions I had no special light as yet to lead to a public change. Yet I did look favorably on those who hold to the mortality of man," &c.

For the Herald.

Some of the Links in the Chain of Truth, No. 1.

BY TIMOTHY WHEELER.

From everything which takes place we should learn instruction.

Justice, not gain, should govern our acts.

True theology is in harmony with Nature.

True religion knows not rank nor office.

Wisdom comes from Nature, knowledge from Art.

Use no deceit, as Nature never does.

Man cannot confer rights upon man.

He who follows Nature has wisdom.

He who knows the most of God has the most of true riches.

The mind of God is learned by studying his word and works, or revelation and nature.

He is a free man who owes no allegiance but to God.

He is not a free man who is a slave to church, state, party, lust, passion, or appetite.

To know God is to be in harmony with him.

Nature has no superfluities, Art has.

Superfluities have no limit, reject them.

All natural pleasures are allowable in Nature's way.

A trust committed to us by God should not be relinquished, except by the same authority.

In religion never adopt an opinion because popular or prevalent; rather, never adopt what is popular.

Public opinion is always apart from truth.

We should never argue against a well established truth.

We should be in harmony with truth.

Truth has one origin, God.

He who prays from duty is not heard.

A religious man is not a man of creeds.

Creeds are standards of public opinion.

Veneration leads us to love God, not creeds.

Whoever truly serves God does it without any motive to rewards or punishments.

In the new creation all Nature will be immortal.

The future state begins at the resurrection.

Men respect their opinions more than truth.

It requires more wisdom to create than to destroy.

It takes longer to create than to destroy.

It is easier to destroy than to create.

Instruction presupposes ignorance.

Character is the result of education.

Acts are the true interpreters of thoughts.

Truths relating to words and thoughts should be distinguished.

Primary natural desires are God-given, inherent, intuitive, instinctive; and hence are right.

God's will and man's should not run counter.

True religion is not so emotional as intellectual.

Vice is not necessary to virtue.

Virtue and vice imply a moral contest.

Death is the king of terrors and the climax of all evil.

By nature beasts were herbivorous, but now, by sin, they are carnivorous; the change is easily explained upon natural principles.

Truth should be our aim rather than opinion.

Knowledge of good and evil was necessary to Adam and Eve, and should have cost them nothing, whereas it cost them everything.

We need to apologize for the delay in the insertion of the above; which was given to the printer on its reception, but was misplaced, and only now come to light. Ed.

From Bro. J. S. Brandebury.

BRO. BLISS,—DEAR SIR: I am glad I can send you another good-paying subscriber, my old friend Joseph Everall, who thinks your paper too good and too scriptural to let it fail or go down. He therefore wishes to help it, by subscribing.

Your brother in Christ,

JAMES S. BRANDEBURY.

Burlington, Des Moines Co., Iowa. Apr. 30, 1862.

Such epistles are ever welcome.

From Bro. D. W. Harrington.

BRO. BLISS:—I think all who profess to be waiting for their coming Lord ought to do as much as

in them lies for the support of the paper that advocates the doctrine they profess to believe.

Respectfully yours, D. W. HARRINGTON.
Brooklyn, N. Y. May 12, 1862.

From Bro. Samuel Sharer.

DEAR BRO. BLISS:—I prize the Herald very highly. I have been pleased with the straight forward course you have pursued in presenting the truth, as you understand it, without fear, and yet with meekness; and avoiding unfriendly disputations, into which some, I think, would like to draw you.

The Herald is all the Advent preaching I get; and I am often refreshed as it comes to me, laden with the glad news of our soon-coming King, who shall change these vile bodies of ours, fashion them like unto His most glorious body, and welcome us to His everlasting kingdom. And though I should never see you in this life, I expect to meet you there, to sing our sufferings o'er, where sorrows come no more.

My address is Fillmore, Centre Co., Pa., to which place send my Herald, instead of Pine Grove Mills.

Yours, waiting for redemption,

SAMUEL SHARER.

Fillmore, Centre Co., Pa. May 14, 1862.

From Bro. J. B. Estabrook.

BRO. BLISS:—For one dollar of the enclosed please send the Herald to Bro. Anson Smith, of Williamstown, Mass.; as I saw a notice in the Herald a little time since that he was obliged to have it stop, on account of sickness in his family.

I would say that I feel glad of the weekly visit of the Herald, and feel that it must be sustained till the Master comes. And may you have wisdom from above to guide you in its management.

This from your brother, looking for the blessed hope,
J. B. ESTABROOK.

Factory Point, Vt. May 19, 1862.

We certainly need great wisdom, to know always what to write for the Herald, and what not to write. You may be assured, brother, that ours is often an extremely perplexing position. We are, therefore, greatly obliged to our brethren who remember the Herald and its editor at the throne of Him who alone can confer the needed wisdom and grace.

Bro. Anson Smith will see by the above why his Herald resumes its weekly visits. He may also see by our receipts that for the \$1 received he is credited to the end of the present year. En.

OBITUARY.

From Mrs. Mary G. Stone.

DEAR BROTHER BLISS:—It becomes my painful duty to announce to you the death of my husband, Isaac Stone, who departed this life April 1st. 1862, aged 84 years, 5 months, and 11 days.

Yours, Respectfully, MARY G. STONE.
Shrewsbury, Mass., May 10, 1862.

Died, at Mansfield Ohio, in April, 1862 Mr. J. W. WILKINSON.

Died in Boston, SARAH R. SIMPSON, consort of J. Putnam Simpson, Feb. 5, 1862, aged 28 years.

Sister Simpson was a member of the Advent Society in Boston for many years. She was a humble, quiet, and unassuming lady; a faithful wife and tender mother. She loved her Saviour, and trusted in Him. She was much taxed with care and anxiety during the sickness of her husband, for some months before she was prostrated. She was kept up by excitement till his recovery, and then she sunk, not to rise from her sick bed. Faithfully did she watch over her companion by day and night, showing her love and constancy in the conjugal relation. And when she came to the bed of death, she was ready and longed to go to her rest. She gave up her dear little son to the care of a kind husband and mother, and gave herself into the care and keeping of that Savior who is the life of his people, expecting in the morning of the resurrection to come forth with the "power of an endless life."

J. V. HIMES.

Died in Philadelphia, Pa., May 10, 1862, Sister ELIZABETH S. WARDLE, aged 36 years. She was the eldest daughter of Bro. Andrew Rhoades, of that city.

Sister Wardle suffered much in her last sickness; and our dear brother, has been made to drink deep of the cup of sorrow. In opening his mind to me on the subject, he says: "O what a week of sickness! If it were not for the grace of God, given me in the hope of immortality, and that immortality at hand,

all would indeed be dark. But, as it is, I can praise God in this another trial, which those only who have suffered the like know the pangs." This is the second trial of this kind that our brother has been called to suffer, besides the loss of a most interesting daughter, within a short time. But our brother and his family have the grace of God to sustain them in this hour.

Sister W. loved Jesus, and his coming kingdom, and longed, in the latter part of her life, for the time to come. Her mind, however, was not always so clear as to her acceptance with God as she desired; but she trusted alone in the merits of Jesus' blood, and we shall see her at the 'resurrection of the just,' in the land where the 'inhabitants shall not say they are sick, and the saints will never die.' Our brother in the close of his letter to me, exclaims "O, Bro. Himes, what have I to look for in the coming of Jesus? father, mother, wives, and daughter; all sleeping in Jesus, to awake when the trump of God shall sound; and so I pray 'come Lord Jesus,' and 'come quickly; amen.'"

Glorious hope! Yes, Bro. W., we shall soon see our friends again. What a blessed thought! It does give us joy and gladness, even now before the kingdom does come. So my brother, be of good cheer. Daniel is soon to "stand in his lot." The days will soon end, and then we shall see the King in his beauty, and meet in the re-union of the saints of all ages.

J. V. HIMES.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent.

His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and

gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'cold head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a

very bad case of sore eyes." Walter S. Plummer, Lak Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland-st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1016—tf

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
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TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

	Price.
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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 7, 1862.

Good Morning.

"O I am so happy!" the little girl said, As she sprang like a lark from her low trundle-bed;
 "'Tis morning, bright morning! Good morning, papa!
 O give me one kiss for good morning, mamma!
 Only just look at my pretty canary, Chirping his sweet good morning to Mary. The sunshine is peeping straight into my eyes;
 Good morning, to you, Mister Sun, for you rise Early, to wake up my birdie and me, And make us happy as happy can be."

"Happy you may be, my dear little girl!" And the mother stroked softly a clustering curl.

"Happy you can be, but think of the One Who wakened this morning both you and the sun."

The little girl turned her bright eyes with a nod—

"Mamma, may I say, then, Good morning to God?"

"Yes, little darling one, surely you may—

Kneel as you kneel every morning to pray."

Mary knelt solemnly down, with her eyes

Looking up earnestly into the skies;
 And two little hands, folded over each other,

Softly she laid on the lap of her mother:—

"Good morning, dear Father in Heaven," she said;

"I thank thee for watching my snug little bed;

For taking care of me all the dark night,
 And waking me up with the beautiful light;

O keep me from naughtiness all the long day,

Blest Jesus, who taught little children to pray."

An angel looked down in the sunshine, and smiled.

But she saw not the angel, that beautiful child.

A Bible Story.

Once among a band of brothers
 There was one, his father's joy,
 Loved so fondly that the others
 Looked with envy on the boy;
 For his kindness and his goodness
 Treated him with scorn and rudeness.

In a desert place they threw him
 Down a pit, a living grave;
 And when up again they drew him
 'Twas to sell him for a slave,—
 To a life of want and danger,—
 In the country of the stranger.

See him there, by all forsaken;
 Fettered, in a dungeon lie;—
 Yet he keeps his trust unshaken,
 And his Father hears his cry,
 Lifts him out of tribulation,
 To a great and princely station.

Years went by, and to that city,
 In distress, his brethren came;
 Then unknown, he showed them pity,
 Never spoke a word of blame,
 But by words and deeds of kindness
 Made them weep their guilt and blindness.

In your youth, like him, endeavor
 Thus to know and love the Lord,
 Choose his service, seek his favour,
 Follow Christ and hear his word;
 Once this heavenly friend possessing,
 You will want no other blessing.

The Old Story of the Five Peaches.

A countryman brought home five peaches from the city, the most beautiful that could be seen. His children saw the fruit for the first time. On this account they wondered, and were very much pleased over the beautiful peaches, with the rosy cheeks and soft down.

The father divided them among his four children, and one was received by the mother.

In the evening, as the children were going to their bedchambers, they were asked by their father:

"Well, how did those fine peaches taste to you?"

"Excellent, dear father," said the eldest. "It is a beautiful fruit, somewhat acid, and yet of so mild a flavor. I have saved the stone, and intend to rear a tree out of it."

"Well done," said the father; "that I call prudently providing for the future, as becomes a husbandman."

"I have also eaten mine up," said the youngest, "and thrown away the stone; and mother gave me the half of her's. O, it tasted so sweet, and melted in one's mouth!"

"Well," said the father, "to be sure, you have not acted very prudently, but very naturally, as children are wont to do. For prudence there is still room enough in your life."

Then began the second son:

"I picked up the stone which my little brother threw away, and cracked it. There was a kernel therein that tasted as sweet as a nut. But my peach I sold, and have received so much money for it that I can, when I go to the city, probably buy twelve."

The father shook his head and said:

"Wise it was, but not in the least childish or natural. May heaven preserve you from becoming a merchant!"

"And thou, Edmund?" said the father. Candidly and openly answered Edmund:

"I took my peach to our neighbor's son, the sick George, who has a fever. He was not willing to take it, but I laid it upon the bed and came away."

"Well," said the father, "who has, then, made the best use of his peach?"

Then cried all three:

"Brother Edmund has."

But Edmund remained silent, and the mother kissed him, with tears in her eyes.

Macaulay's Boyhood.

While he was yet a boy he was in incessant request to "tell books" to his playmates. At that early day he would repeat and declaim the longest "Arabian Night" as fluently as Scheherazade herself. A little later he would recite one of Scott's novels, story, character, scenery, almost as well as though the book were in his hand. He himself used to tell a funny story of a nursery scene. For every one who came to his father's house he had a Biblical name: Moses, Holofernes, Mithridates, and the like. One visitor he called the Beast. Kind mamma, prudent papa, frowned at their precocious child, and set their brows against this name; but Thomas stuck to his point. Next time the Beast made a morning call the boy ran to the window, which hung over the street, to turn back laughing, crowing with excitement and delight. "Look here, mother," cries the child, "you see I am right. Look, look at the number of the Beast!" Mrs. Macaulay glanced at the hackney coach; and behold, its number was 666!

—London Athenæum.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, ..	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryan, Smith's Landing, N. J.	2.00
Josiah Voso, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C.W.	5.00
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Edward Matthews, Middlebury, O.	1.00
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Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

He to whom the money is to be paid, should send a receipt to the Treasurer of the Association.

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A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 3, 1862.

Anonymous,\$10.00
 Mrs. S. N. Nichols, Coloma, Cal.,5.00

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause"\$10.00
 By the same, 2d payment10.00
 " " 3d "10.00
 " " 4th "10.00

May the Lord raise up for the A. M. A. many such "friends."

Agents of the Advent Herald.

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Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	R. Sturvesant
Dunham, C. E.	D. W. Sornberger
Durham, C. E.	J. M. Orrock
Derby Line, Vt.	S. Foster
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Fairhaven, Vt.	Robbins Miller
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Waterbury, Vt.	D. Bosworth
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Yarmouth, Me.	I. C. Wellcome

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, JUNE 3.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

E. A. Dodge, 1114; Jacob B. Littlehale, 1127; B. Larned, 1101; H. Woodbury, 1112 — each \$1.00.
 J. B. Barton, 1132; Wm. Snow, 1101; Wm. M. Merrill, 1127 — each \$2.00.
 George W. Lewis, 1093, \$3.00.
 Mrs. Joseph Morris, 1103, 25 cts.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Geo. Shurtliff. Your Herald is paid to April 1, 1863, and we are confident it is mailed every week. We see no reason why it should not reach you regularly every week. Have re-sent the missing Nos.

S. Norcross. We were unable to get your first name in full on the block, and so have to abbreviate. The letter you send lays out so much work that we fear we must delay for a while giving it the attention you desire.

M. W. Jordan. Have mailed you the copy of the Banner you inquire for; but know of no later or better work than Daniel's on that subject.

Dr. N. Hutchinson. The Europa sails June 11th, the Africa June 25th, the Arabia July 6th, and the Europa July 23d.

sent for his aide-de-camp. The report of his suicide soon became current, although every endeavor was used to make it believe that he had been struck by apoplexy. Count Lambert went to him, and shaking him by the hand, expressed his regret for what had happened, and retired bathed in tears. The general lived for forty-two hours, in the greatest suffering, and then expired. He was sensible to the last, begging the officers who were near to him to conceal the cause of his death as long as possible from his wife. "As to my son"—(a young man of seventeen, now at St. Petersburg)—"let him know that I have not died like a coward, who failed in his duty, or feared the responsibility of his acts, but to obey the prescriptions of military honor. Let him know all that may honor the memory of his father."

The Refiner of Silver.

Our trials are not necessarily punishments: they are the means of purification. The illustration in the book of Malachi is familiar to every reader, but the comment upon it that was given in Dublin has, perhaps, not been read by many who will see these lines. In that city, a few years ago, a company of ladies met to read the Scriptures and converse on them. They were reading the passage above referred to. One of the ladies gave it as her opinion that the fuller's earth and the "refiner of silver" were only the same image, intending to convey the idea of the sanctifying grace of Christ.

"No," said another, "they are not just the same image." There is something remarkable in the expression: "He shall sit as a refiner." This lady promised to call on a silversmith and see what he said on the subject. She accordingly went, without telling him the object of her errand, and begged to know the process of refining silver, which he fully described to her.

"But do you sit, sir," said she, "while you are refining?" "Yes, madam, I must sit, with my eye steadily fixed on the furnace; since, if the silver remain too long, it is sure to be injured." She saw at once the beauty, and comfort too, of the expression: "He shall sit as a refiner." Christ sees it needful to put his children into a furnace, but he is seated by the side of it; his eye is steadily intent on the work of purifying, and his wisdom and his love are engaged to do it in the best manner. Just as she turned from the shop door, the silversmith called her back to mention one circumstance which he had forgotten. It was, that he only knew that the process of purifying was complete by seeing his own image in the silver. The point of the comment is in the last remark of the refiner. When the image of Christ appears in the believer the work of refining is done.

An Episcopal clergyman in Dublin sent me the fact some fifteen years ago, and it has been often published since, to the comfort of those who are tried in the furnace of sorrow. My favorite poet, Montgomery, has given measure to the same thoughts:

CHRIST THE PURIFIER.

"He shall sit as a refiner and purifier of silver."—Mal. 3: 3.

He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by
When, in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus, in God's furnace, are his people tried;
Thrice happy they who to the end endure;
But who the fiery trial may abide?

Who, from the crucible, come forth so pure
That He, whose eyes of flame look through the whole,

May see his image perfect in the soul?

Nor with an evanescent glimpse alone,

As, in that mirror, the refiner's face;

But, stamped with heaven's broad signet, there
be shown

Immanuel's features, full of truth and grace!

And round that seal of love this motto be,

"Not for a moment, but eternity!"

A dear friend, in the depths of distress, has found comfort in these lines:

"Cast thy burden upon the Lord."—Psalm 55: 22.

"Is this the way, my Father?"

"Tis, my child;

Thou must pass through this tangled, dreary wild,

If thou wouldst reach the city undefiled,
Thy peaceful home above."

"But enemies are round."

"Yes, child, I know

That where thou least expect'st, thou'lt find a foe.

But victor thou shalt prove o'er all below;
Only seek strength above."

"My Father, it is dark."

"Child, take my hand;

Cling close to me. I'll lead thee through the land;

Trust my all-seeing care. So shalt thou stand
'Midst glory bright above."

"My footsteps seem to slide."

"Child, only raise

Thine eye to me; then, in these slippery ways,
I will hold up thy goings. Thou shalt praise

Me for each step above."

"O, Father! I am weary."

"Child, lean thy head

Upon my breast. It was my love that spread
Thy rugged path. Hope on, till I have said,

"Rest, for aye, above."

Four words more. "The time is short." Let this be a comfort to those whose faith is feeble and whose afflictions are sore. They cannot last forever, for the grave is not far off, and then the weary are at rest.—*N. Y. Observer.*

Question to Those Who Neglect Prayer-Meetings.

1. Are you not always better employed? If not, can it be right in you to absent yourself?
2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?
3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?
4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?
5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?
6. Are not your fellow-members in the Church discouraged by you, and may you not thus offend Christ's little ones?
7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, seeing you habitually neglect them? Is it surprising if they despise them?
8. Is there no reason to fear that unconverted sinners may be both hindered and led to think lightly of prayer, by your conduct?
9. Can you have a proper concern for the prosperity of the Church, the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?
10. Are you sure that you fulfill your duty as a church-member, while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?
11. Did any one ever really gain anything, either in temporal or spiritual things, by neglecting prayer-meetings? If you think so, can you prove it?
12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?
13. Would it be right to give up the prayer-meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if they hearts were as worldly, or as cold,

or as indifferent about the prosperity of the cause as you appear to be?—*United Methodist Magazine.*

For the Herald.

"What is in the Moon?—Science and Religion."

EDITOR OF THE HERALD:—I noticed in a number of your most excellent paper the above, from the *English Quarterly*, and by your permission send you a few words in relation to the subject; not that I am able to properly discuss it, but, as said by another, to "provoke thought," by the aid of some adopted views, as such may come to mind.

It is well known that the moon affords the astronomer the best chance to examine into the science of the heavenly bodies. This body is near at hand, yes very near, compared with other celestial orbs with which we have to encounter.

A speculation as to its composition has occupied the mind and time of the scientific world, and especially the European star-gazers. In conjunction with her proximity to our abode and the most powerful instruments, great advantage has been gained, and some astronomers have declared it was not looking "at" the moon, but was looking "into it."

Since this cherished study has been making such progress in the scientific ranks, new fields are explored with renewed zeal, and it can be calculated to a certainty that the lunar orb presents a surface of ragged dimensions. As an amateur, I can say it has been a source of extreme pleasure to me, with a small achromatic telescope, bearing a power similar to the first one of Galileo, to gaze on the snow-lit peaks of her mountain tops, as the straight beams from the luminary strike their pinacles. Dark spaces intervene, when all at once small silver headed points present themselves, which are the top-most peaks of cones standing in the centre of some vast and yawning gulf.

This can be seen with a small power. Many changes within two hours will take place. These points are quite numerous, and the best time for observing them is when the moon is from two to five days old, as you will then get the first ray of light—after which it seems to soften, and blend itself into the general mass of her enlightened surface.

The jagged appearance, and those terrible caverns of enormous depth, betray an inward action at some period in the moons age. Eminent astronomers have attributed it to volcanic action, which may be considered a reasonable conclusion.

The great Sir Wm. Herschel claimed to have seen volcanoes in action, and one whose diameter crater was full three miles.

He described its appearance to that of "burning charcoal, with white ashes" sprinkled over them, and seen by daylight." Therefore, no doubt can exist but that our satellite has been the scene of many an eruption of magnificent proportions.

As to the abode of any intelligences that, too, has been a fruit of contention, and is now; for if the moon has no atmosphere, as some claim, of course that would soon decide the matter.

If she has no seas, lakes, or rivers, the variety of scenery must be somewhat limited.

Yet why not the moon be enveloped in an atmosphere, though it be very rare? We have an atmosphere forty-five miles high, with a pressure of fifteen pounds on the square inch. In order to have the moon pick up an article projected from the earth, it must be sent within seventy miles from the former. I will make this as a suggestion, that the moon does possess an atmosphere, of a proportion in density and height to that of the density and height of the earth's atmosphere.

While on this subject, if my memory serves me well, I think it was on the great plains of Siberia that it was purposed once to erect artificial works of a triangular form, that might suggest to the lunar inhabitants (if any) a similar experiment, to verify and prove to us their existence.

But such a random-shot will not be underta-

en very soon. Changes are constantly taking place in all the domain of the Creator, so we must conclude that changes are in keeping with lunar orbs.

All things must have an end; yet, without annihilation, our satellite may have met with a change in her physical constitution, thereby rendering it habitable, or the abode of beings ungenerated hereafter.

This fabric on which we dwell must be renovated, cleansed, and purified of the terrible condition of the present race and generation before happiness will encircle us.

A blade of grass may wither, droop and die, be carried away by the winds, consumed by fire, yet the component parts are in existence, though scattered and decomposed.

Other intelligences should not pay the penalty for our transgressions; since we are not to suppose it to be the plan of the Originator, at the millennium, to sweep away His great empire. This corrupt world must be changed, but not at the expense of other dominions. Certainly, as long as the great centre remains, it will retain the matter of our own system, whatever its overturn, providing they are true epitomes.

Just so with the Christian church, tumults and religious quarrels (if you can conceive such a thing as a religious quarrel), may constantly take place; preachers and members expelled, divisions arise among professors, one party boasting of their own righteousness, and high state of religion, which they claim to have; and if I may be allowed the expression, they seem to look down on Christ, seeming to forget that their righteousness is as "filthy rags."

Such as are made in the true "die," and stamped by the true "moulding and fashioning hand," and are genuine, without counterfeit, being the right abstracts, such will be retained in the orbit of peace and happiness.

But I hope to see the time when unity shall prevail among nations, between the north and south, also in the church and domestic circles.

Ever faithfully yours,

J. S. BLISS.

Door Creek, Wis. 1862.

We expect to see that same degree of unity, but not this side of the resurrection and renovated earth.

Ed.

Dialogue Between the Bible and the Sinner.

Bible. "Thus saith the Lord of hosts, Consider your ways." Hag. 1: 5.

Sinner. I am not so bad as some others.

B. "They that compare themselves among themselves are not wise." 2 Cor. 10: 12.

S. I hope I am not so bad as to go to hell.

B. "The wicked shall be turned into hell." Psa. 9: 17.

S. But God is merciful.

B. "Let every man take heed how he buildeth; for other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 10, 11.

S. Is there no mercy out of Christ?

B. "There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

"Jesus saith I am the way: no man cometh unto the Father, but by me." John 14: 6.

S. I hope I do some good.

B. "There is none that doeth good, no not one." Psa. 14: 3.

S. Is everything that I do wicked?

B. "The thoughts of the wicked are an abomination to the Lord." Prov. 15: 26. "The ploughing of the wicked is sin." Prov. 21: 4.

S. I am sure I have some good thoughts.

B. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders." Mark 7: 21.

S. If my heart be so wicked, what shall I do?

B. "Repent, and turn from all your transgressions, and make you a new heart and a new spirit; for why will ye die?" Ezek. 18: 30, 31.

"Give me thy heart." Prov. 23: 26. "They first gave their own selves to the Lord." 2 Cor. 8: 5.

S. I try to be honest, and pay my debts.

B. "Christ is become of no effect unto you, whosoever of you are justified by the law." Gal. 5: 4.

S. What is the law?

B. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." Matt. 22: 37, 39.

S. Surely I have kept the law in some measure.

B. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

S. But did not Christ do away the moral law?

B. "Think not that I am come to destroy the law—I am not come to destroy, but to fulfil." Matt. 5: 17. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Galatians 3: 10.

S. How then shall I be delivered from the curse of the law?

B. "Christ hath redeemed us from the curse of the law." Gal. 3: 13.

S. Will all, then, be saved?

B. "He that believeth, shall be saved; but he that believeth not, shall be damned." Mark 16: 16.

S. I do believe.

B. "The devils also believe and tremble." Jas. 2: 19.

S. How then shall I go to work?

B. "This is the work of God, that ye believe on him whom he hath sent." John 6: 29.

S. What is to believe?

B. "With the heart man believeth unto righteousness." Rom. 10: 10.

S. I have been trying to do my best.

B. "Without faith it is impossible to please him." Heb. 11: 6.

S. I have been praying and reading my Bible, etc.

B. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

S. Ought I not to pray?

B. "Men ought always to pray." Luke 18: 1.

S. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2: 8.

S. But will not God hear if I pray the best I can, though I have not a new heart, and do not believe?

B. "Whatsoever is not of faith is sin." Rom. 16: 23. "If I regard iniquity in my heart, the Lord will not hear me." Psa. 66: 18.

S. What must I do to be saved?

B. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31.

S. Is Christ able to save me?

B. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 8: 25.

S. But I am so unworthy I am afraid he will not accept of me.

B. "Him that cometh to me I will in no wise cast out." John 6: 37.

S. Why then am I not saved?

B. "Ye will not come to me, that ye might have life." John 5: 40.

S. I think I am willing, I cannot believe that I am unwilling to come to Christ.

B. "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son." 1 John, 5: 10, 11.

S. I will believe, but cannot now.

B. "God now commandeth all men everywhere to repent." Acts 17: 30.

S. I must wait God's time.

B. "The Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts." Heb. 3: 7, 8.

S. "Behold, now is the accepted time; behold now is the day of salvation." 2 Cor. 6: 2.

S. "Come, for all things are now ready." Luke 14: 17.

S. How can I come now?

B. "Whosoever will, let him take the water of life freely." Rev. 22: 17.

S. If I am spared, I will try soon; perhaps to-morrow.

B. "Thou fool, this night thy soul shall be required of thee." Luke 12: 20. "Ye know not what shall be on the morrow; for what is your life? it is even a vapor." Jas. 4: 14.

S. What would you have me do?

B. "Be reconciled to God." 2 Cor. 5: 20.

S. But do I hate him?

B. "The carnal mind is enmity against God."

Rom. 8: 7. "Now have they both seen and hated both me and my Father." John 15: 24.

S. I never thought I hated God.

B. "The heart is deceitful above all things."

Jer. 17: 9. "He that trusteth in his own heart is a fool." Prov. 28: 26.

S. Well, what must I do?

B. "Repent, and believe the gospel." Mark 1: 15. "Except ye repent, ye shall perish."

Luke 13: 3. "He that believeth, shall be saved; but he that believeth not, shall be damned." Mark 16: 16.

S. What can I do more? I have done all I can.

B. "Ye shall find me, when ye shall search for me with all your heart." Jer. 39: 13. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Isa. 27: 5.

S. But may I be saved now?

B. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, thou shalt be saved." Rom. 10: 9.

S. Is this promise for me?

B. "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." Rev. 22: 17.

S. I do believe with all my heart.

B. "Go thy way; and as thou hast believed, so be it done unto thee." Mat. 8: 13. "Return to thine own house, and show how great things God hath done unto thee." Luke 8: 39.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Psa. 115: 1.

Quaint Similes.

(From Spencer's "Things New and Old," 1600.)

INCONSISTENT MINISTERS.

Intemperate ministers, whose doctrine and lives are as distant as the two polar lines, cosmographically described on the globe terrestrial, are like those statue Mercuriales on the road, that point out unto a man, which is the way to London, but move not a foot thitherward themselves; like those carpenters that built the Ark to save others, and were drowned themselves; or like porters of great men's gates, that let in others, and lodge without themselves. And whereas another, by his good life, sets seal to his doctrine, he by his bad life, puts a lie upon the truth; his words prove unprofitable, because his life is abominable.

TRUTH NOT LOVED AT HOME.

As the friar wittily told the people, that the truth he then preached to them seemed to be like holy water, which every one called for apace, yet when it came to be cast upon them, they turned aside their faces, as though they did not like it; just so it is that almost every man calls fast for Truth, commends Truth, nothing will down but Truth, yet they cannot endure to have it cast in their faces; they love Truth in universality, when it only pleads itself, and shows itself; but they cannot abide it in particular, when it presses upon them, and shows them themselves. They love it lucentem, but hate it redargentem. They would have it shine out unto all the world in its glory, but by no means so much as peep out to reprove their own errors.

THE SINCERE PREACHER'S COMFORT.

In a great festival, when the expectation was not less than the concourse—both very great—St. Bernard having preached a very eloquent

sermon, while the people admire and applaud, the Abbot walks about sadly, with a mind not ordinarily dejected. The next day he preaches a sermon, full of profitable truth—plain, without any rhetorical dress, whereupon his meaner-capacitated auditors went away very well contented; but curious, itching ears were unsatisfied; but he walked away cheerfully, with a mind more than usually pleasant. The people wondered he should be sad when applauded, and when not, merry; but he returns this answer, Heri Bernardum, hodie Jesum Christum—Yesterday I preached Bernard, but to-day Jesus Christ. It is the same with all preachers of God's word. There can be no feast within when a man is conscious to himself of dallying with God. Integrity is that which furnishes out the sweet banquet and heavenly repast of joy. The preacher shall have most comfort that preacheth most of Christ, and so shall he, too, that lives most to Christ. When a rotten-hearted Wolsey, whose conscience tells him that he served the king, his master, better than God, his Maker, shall languish away in discontent and vexation of spirit.

TO BE CAREFUL IN THE CENSURE OF OTHERS.

It is reported of vultures that they will fly over a garden of sweet flowers, and not so much as eye them, but they will seize upon a stinking carrion at the first sight. In like manner scarabs and flies will pass by sound flesh, but if there be any galled part of the horse's back, there they will settle. Thus many there are that will take no notice at all of the commendable parts and good qualities of others; but if the least imperfections shall appear, there they will fasten, which they will be sure to single out of the crowd of virtues, and censure. But let such know that Aquila non capit muscas, the eagle scorns to catch at flies; so that they discover what dunghill breed they are come of, by falling and feeding upon the raw parts of their brothers' imperfections, without any moderation at all.

The Fullness of Christ.

There was once a poor man who had been a long while burdened in spirit: one night he had a dream. To dreams we attach no importance; but this dream happened to be an allegory. He dreamed that he stood at the gates of heaven, longing to enter, but he dare not, and could not, for sin had shut him out. He was longing to come, but he dare not. At length he saw approaching the gates a company of men who came on singing. They were goodly to look upon, dressed in white robes. So he stepped 'up to them, and he said to one of them, "Who are you?" And they replied, "We are the goodly fellowship of the prophets." He said "Alas! I cannot enter with you." And he watched them until they had passed the gates, and he heard outside the voice of song as they were received with welcome. Cast down and troubled, he watched until he saw another company approach, and they came with music and rejoicing. He said to them, "Who are you?" They were great hosts who had washed their robes, and they replied, "We are the noble army of martyrs." He said, "I cannot go with you;" and when he heard the shouts a second time ascending from within the gates, his heart was heavy within him at the thought that it was not possible for him to enter there. Then came a third company, and he detected in the van the apostles, and after them there came mighty preachers and confessors of the word. He said in his heart, "Alas! I cannot go with you, for I am no preacher, and I have done nothing for my Master." His heart was ready to break, for they entered and were lost to his sight; and he heard the triumphant acclamations as the Master said, "Well done, enter into the joy of your Lord." But as he waited, he saw a greater company approaching. He marked in the forefront Saul of Tarsus, Mary Magdalene, the thief that died upon the cross; and they came streaming on. So he said to one of them, "Who are ye?" And they replied, "We are a company of sinners whom no man can number, saved by blood, through the rich, free, sovereign grace of God." Indeed all the companies might have said the same, and the

dream would have been complete. But as this poor man, with tears in his eyes, heard this word, he said, "Thank God, I can go with you, for I'm a sinner like you, I will trust in the merit of Him that died on Calvary." So he joined their ranks, and was about to enter, but he said in his heart, "When we come there shall be no songs; they will admit us, but it will be in silence, for we bring no honor to God; we have done nothing for him,—there will be no voices of music when we come in." But to his surprise the acclaim was louder, the music was more melodious, and the shouts of acclamation were louder far, while they said, "Here they come to complete the number of the hosts whom Jesus bought with blood."

Now, sinner, let thine ear be attent, and let thy heart bow down to listen while I admonish thee. What though thou art a poor sinner! If thou believest in Christ, thou canst come in a poor sinner. Indeed, this is the way we all must come, for there are not, after all—though our imagination, like the dream, may suggest it—there are not two ways of entrance. We all come to him, as empty to be filled, as naked to be clothed, as lost to be saved. The Lord enable you to be rid of self and self-confidence, and to trust Christ. Then let hell roar, let earth rage, let the law thunder, let the precept threaten, let conscience accuse. But O, let the Son of God arise. Bound by his word, he will display a strength proportioned to thy day. He will never suffer thee to perish, neither shall any pluck thee out of his hand. Amen.

Parson Brownlow.

The great hall was full, and we were all looking to the stage, through the side-door of which we expected to see the man who had "fought with beasts at Ephesus;" small boys slid up and down the aisles with "photographs of Brownlow—only a quarter, sir," but very few deigned them a look. The lion himself was there. The slow dial-hand crept up to the mark of the hour and the organist was just commencing another fantasia, when a roar like an earthquake swelled up from the floor, through all the galleries, and to the salutation of two thousand five hundred feet, hands, and voices, the Knoxville patriot walked in with the Governor. The usual brief and elegant introductory speech—another long cheer, and Parson Brownlow stood before us. Had we never been informed that he was originally a circuit-preacher of the primitive forests, we should all have said so at the first sight of him. He looked a veritable Elder Tribulation Troublesome; the thin, lathy figure, the long straight ear-locks, the eyes piously half-closed, and tight-shut lips, falling penitentially at the corners—surely the next thing will be "My dear brethren and sisters," with the full nasal twang; but no.

The Parson drank a glass or two of water from the stand, rinsed his mouth, sprited the liquid on the floor, and waited, rather impatiently, for the cheering to stop. "Ladies and gentlemen," and the voice was clear, sensible and familiar as mine and yours. "We can hear that man talk as long as he wants to speak," and we settled ourselves comfortably in our seats to listen while the hero of a hundred fights told his story. His choice of terms was not always elegant, but he never waited for a word. Everett's magnificent martial description of the periods of Choate would not fit him. His language came forth more like the guerilla of a backwood's war, and it was just what we came to hear—a man of the times speaking the speech of the times. He was not long in introducing to us the arch-demon of his hatred, the Southern rebellion. After recounting the circumstances of the loss, and partial recovery by medical treatment, of his voice, he stated, in substance, "I was advised to continue, by all means, the practice of public speaking, and accordingly took up temperance-lecturing. You all know that that is a good cause. Besides, I engaged to some extent as a Methodist minister on the circuits, preaching the Gospel—and you all know that is a good cause, but neither temperance nor the Gospel restored my voice, till finally I was driven out of my native State, and on arriving at Cincinnati, ventured to fill an appointment made for me to speak to three

thousand people, when, no sooner had I opened my mouth to speak against this infinitely infernal rebellion, than my voice came back to me, and has continued good ever since!"

For full an hour the veteran stood, telling us what the Tennessee mob had done to him, his property, and his country, and narrating incidents of his experience and observation that made our blood boil and our flesh creep. We saw him stand on the steps of his beleagured dwelling and defy the mob to hang him, till his wife and friends, by their piteous entreaties, forced him to consider his safety and take refuge in the mountains. We saw him in his wild retreat among sixty followers, like David in the gorges of Adullam. Not long here, however, for his anxiety and indignant impatience hurried him back to the jaws of danger. Then the loathsome Knoxville jail, where the prisoners had not room enough to lie down; where, day after day, the tumbrel came with coffins to take one or two poor wretches to the gibbet; where the victim was cursed when he asked for the last services of his minister, and denied the consolations of religion; where the mother, with a babe at her breast, was refused access to her husband, sick, or doomed, in a few hours, to hang, "My God!" said Brownlow, "may I never see the sight again!"

But his turn did not come. The ways of Providence are wise, but mysterious. "We were none of us informed of our fate till the summons came," said he, "and I, how do you think I felt? Certainly, under the laws of that reign of terror, if any one more richly deserved hanging than all the rest, I was the man! They called us all—Union shriekers. Hadn't I shrieked louder, jumped higher, and fell flatter than any of them? I expected to be hung, and had prepared my speech to deliver at the gallows. I knew they would hear me, for they always have an unconquerable curiosity to hear what old Brownlow would say!"

May he live many years to say it, was the thought of us all, as we remembered that he had lost his all for loving his country. The thousands he is gathering among us will enable him soon to start his suppressed paper again. Long live the Knoxville Whig and its editor.—*Watchman and Reflector*.

Fruit After Many Days.

When the Rev. R. Knill was a young man, he distributed tracts among the Devon militia. As the regiment was about to be disembodied, he resolved that every man in it, if possible, should be supplied with a religious tract. Having visited other companies, he says:—"I proceeded to the Grenadiers, who were all pleased, until I came to one merry-andrew kind of fellow; he took the tract and held it up, swore at it, and asked: 'Are you going to convert me?' I said: 'Don't swear at the tract; you cannot hurt the tract, but swearing will injure your soul.' 'Who are you?' he exclaimed. 'Form a circle round him,' said he to his comrades, 'and I will swear at him.' They did so; he swore fearfully, and I wept. The tears moved the feelings of the other men, and they said: 'Let him go; he means to do us good.' So I distributed my tracts, and left them in the care of Him who said: 'My word shall not return unto me void.' Many years after I had taken my leave of those soldiers, I returned from India to my native country, and visited Ilfracombe; there I was invited to preach in the open air, a few miles distant. During the time that I was preaching, I saw a tall gray-headed man in the crowd weeping, and a tall young man, who looked liked his son, standing by his side and weeping also. At the conclusion of the service, they both came up to me, and the father said: 'Do you recollect giving tracts to the local militia at Barnstaple some years ago?' 'Yes.' 'Do you recollect anything particular of that distribution?' 'Yes, I recollect one of the Grenadiers swore at me till he made me weep.' 'Stop,' said he; 'O sir! I am that man! I never forgave myself for that wicked act. But I hope it has led me to repentance, and that God has forgiven me; and now let me ask, will you forgive me?' It quite overcame me for the moment, and we parted with a prayer, that we might meet in heaven.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, JUNE 14, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our Receipts.

Our receipts are very meagre this week,—not one-fourth enough to pay our week's expenses.

The first of July we shall have another paper bill of \$400.00 to meet, and we shall need the aid of the benevolent to enable us to do so.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please call the editor's attention to the omission.

"E. L." We think D. N. Lord's Exposition of Apocalypse, though containing some expositions from which we dissent, one of the ablest and most correct of the commentators on Revelation. Thank you for your remembrance.

J. M. Orrock. Our rule is to put all MSS. needing no preparation for the press, as your's and Bro. Hutchinson's do not, directly into their appropriate place, whence they are taken by the printer as wanted; but we find no trace of the communication to which you refer. Can it not be re-written?

J. S. B. Thank you for a copy of the Milwaukee Sentinel; but we found no article marked for our special attention.

WANTED, Rev. T. R. Birk's position on the prophetic periods. We have not his "Elements of Sacred Prophecy." If some brother having it, would give it to the office, or else send us what he has given on the prophetic periods, in respect to their beginning and ending, we should be much obliged.

The P. M. of Colchester, Vt., sends back the Herald addressed to "George Bates." That is not in accordance with the law; which requires that publishers of newspapers shall be notified, whenever papers are not taken from the office; but the return of a paper, unaccompanied by any word of explanation, is no such notice. There is \$1 due.

Information Wanted.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

Will "Mrs. John Tenison," formerly "Miss Ellen Irvin," give us her P. O. address, that we may credit her \$2.00, received June 10th?

The P. O. address of Bro. Joseph M. Sargent, that we may credit him \$2.00, received May 22d.

The P. O. address of Phoebe Densmore, that we may credit her \$4, received May 15th.

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of L. E. Bates.

"Millennial News," No. 2.

Our brethren in Canada East have issued a second number of a sheet with this title, well filled with choice articles, mainly original, from the pens of Bros. Hutchinson and Orrock. By addressing either of those, or Bro. Stephen Foster at Derby Line, there will be forwarded 10 copies, to any one address, for 25 cts.; 22 for 50 cts.; or 50 for \$1.

We shall enrich our own columns from time to time, with selections of these articles.

Church Sittings in New York.

The population of N. Y. City, according to the census of 1861, was 843,741, and the number of places of worship of all names and denominations, 274, the number of sittings in which are only 205,580. This leaves a population in New York of 638,161, or more than three fourths of its inhabitants who are entirely without church accommodation.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

Various Readings.

In addition to what we gave last week of the "day-day-theory" of prophetic time, we have been favored by Bro. J. M. Orrock with some additional extracts one of which we wish to preserve in this connection.

REV. THOMAS BRIHTMAN, who died in Eng. 1607, author of "Analysis et Scholia in Apocalypsin," etc. France, 1709, and printed in English in London, 1644, reckons this period as only days. He says, in commenting on Dan. 12: 11, 12.

"The prophet useth, when natural days are understood, to add, and put to their terms, whereby to know them, as unto evening-morning, 2300 days," chap. 8: 14; which is the view taken shortly after by Mr. Mede, as already given.

"2200."

Of the different readings 2200, 2300 and 2400, for this period, the more prominent writer advocating the former No. is,

REV. GEORGE STANLEY FABER, Rector of Long-Newton, Durham, Eng., author of "A Dissertation on the Prophecies," London, 1805.

Taking the view that this period ends synchronously with the 1260 days in 1866,—dating from the rise of Mohammedanism in A. D. 606,—Mr. Faber says:

"This being the case, we have only to compute backward 2200, 2300, and 2400 years from the year of our Lord 1866, and according to the epochs to which they respectively lead us, we shall be able to decide with some degree of probability which of these numbers is the true reading, and consequently from what era we are to date the vision of the ram and the he-goat. If then we compute backward 2200 years from the year of our Lord 1866, we shall arrive at the year A. C. 334; if 2300 years from the same period, at the year A. C. 434; and if 2400 years, at the year A. C. 534. All these dates, namely the years A. C. 334, 434, 534, fall within the period during which the ram continued standing upon the bank of the river; for he stood there, as we have seen, from the first year of Cyrus, or the year A. C. 536, to the murder of Darius in the year A. C. 330, when the Persian monarchy was dissolved; we must be guided, therefore, by circumstances in making our choice among them. The year A. C. 534, to which we are led by adopting the reading of the LXX., or 2400 days, is the third year of Cyrus; a year in which nothing very remarkable happened, and from which, therefore, we can scarcely suppose the vision to be dated. The year A. C. 434, to which we are led by adopting the reading of the Hebrew, or 2300 days, is equally devoid of any striking incident that peculiarly affected the empire of the ram: from this year, therefore, we can with as little reason suppose the vision to be dated as from the former year. But the year A. C. 334, to which we are led by adopting the reading mentioned by Jerome, or 2200 days, is big with events most materially important to the Persian monarchy: for in this very year, the Macedonian he-goat came from the West on

the face of the whole earth, and touched not the ground; in this very year, he, 'ran unto the ram in the fury of his power,' and smote him upon the banks of the river Granicus: hence I cannot refrain from thinking it most probable, that the year A. C. 334, in which the he-goat began the attack the ram as he was standing in the hitherto undisputed possession of his authority, is the real date of the vision; and consequently that the 2200 is the true reading."

Dissert. on Proph. See Am. Ed. 1808, from the Lon. Ed. of 1806, vol. 1. pp. 175-6.

As Mr. Faber subsequently abandoned this view, it may be considered that he became convinced of the inconclusiveness of such reasoning.

"2400."

For what Mr. Wolff says of various MSS. having this reading, the reader is referred to a previous article. The earliest writer we find adopting 2400 as the reading is

REV. E. W. WHITAKER, Rector of Mildreds and All-saints, Canterbury, Eng., author of "A General view of the Prophecies relating to the times of the Gentiles," London, 1795.

He dates this period "from the taking of Babylon by Cyrus, A. C. 538," and ends it in "the year of our Lord 1866," where he also ends the 1260 years, dating them from "the taking of Jerusalem by the Persians, in the year A. D. 614."

REV. GEORGE STANLEY FABER, in the 5th. edition of his "Dissertations," London, 1814, still contending that the 1200 years terminate in 1866, with the restoration of the Jews;—which he says "will not be completely effected until a period of 30 additional years shall have expired," 45 years more bringing the millennium—endorses the genuineness of Mr. Whitaker's reading, "2400," as the length of this period; but he objects to Mr. W.'s calculation as "faulty," because from A. C. 538 to A. D. 1866 "produces 2403 years, instead of 2400, which it ought to have produced, had it been founded upon just principles." "Nor," adds Mr. Faber, "is it, to me at least, at all satisfactory to be told, that the nearest round number which will include the whole time intervening from the year 614 to the year 1866, will be 1250."—"General View," pp. 172-277.—Mr. Faber rightly concludes, that "A failure of three years, or of eight years, as in the two cases which have been last discussed, destroys a synchronism no less completely than a failure of as many centuries." *Dis. on Proph.* 5th Ed. vol. 1. pp. 15-18.

Mr. Faber's variation from Mr. W. is hardly appreciable; for in stating his own view he says:

"I cannot but think it sufficiently evident, both that the 1260 days are a certain part of the 2300 days, and that these two periods exactly terminate together in the self same year," 1866. *Dis. v. 1. p. 262.*

Then reckoning backward from that date, as before; by which he estimates which of the three is the true, reading he says:

"Both the year A. C. 335 and the year A. C. 435, to which we are led by adopting the readings of Jerome and the Hebrew, are far too late for the proper date of the vision. They are each subsequent to the only period of Medo-Persian victories which can be made to correspond with the pushings of the ram." "On the other hand, the spring of the year A. C. 535, to which we are led by adopting the reading of the LXX., or 2400 days, will, if I mistake not, be found an unobjectionable date in every point of view. It synchronizes with the latter end of the first year of Cyrus, or with the beginning of his second year, according to the precise time of his accession to undivided empire."

"Thus, unless I be entirely mistaken, 2400 years, the length of the whole vision of the ram and the he-goat, is also the space which will intervene between the two restorations of the Jews. About the commencement of this period, they began to return from Babylon; and exactly at the commencement they laid the foundations of the temple: at the end of it, they will begin to be restored from all the different countries of their present dispersion. On these grounds, I much incline to think that the memorable event of the laying of the foundations of the second temple, at the close of the first, or at the beginning of the second year of Cyrus, affords the date of the vision; and consequently that the number 2400 is the genuine reading." *Ib.* pp. 290, 1.

"It has been proved by the event, 2300 is not the true reading." *Ib.* p. 293.

As Mr. Faber subsequently adopted "2300" as the correct reading, and terminated them at a different epoch, he must have become satisfied of the insufficiency of the above reasoning.

JAMES HATLEY FRERE Esq. author of "A Combined View of the Prophecies," London, 1815; of "Eight Letters on the Prophecies," London, 1831;

of "Three Letters on the Prophecies," London, 1833, &c., writes as follows:

"The action of the vision of the great Image, which embraces these times of the Gentiles, and describes its events, begins, similarly to all the other historical visions, from the year when it was seen, and that year being D. C. 603, (as per marginal date, Dan. 2: 1.) its first period of 2401 years terminated A. D. 1798; when the important epoch was marked by the overthrow of the civil Papal government in Rome, the capital of the last of the four Gentile monarchies, by the French arms, and the establishment of a republican government within it, under their influence; an event predicted by the third Apocalyptic vial of wrath. And the Jubilee period, thus beginning with the first fall of Rome in the year 1798, will terminate at the distance of 49 years from that time, viz. in the year 1847, with the rise of Jerusalem, upon the first overthrow of the power of Rome at the battle of Armageddon."

"The year 1847 is farther pointed out by the vision of the Ram and the He-goat as the epoch when Jerusalem will be cleansed from the pollution of the Mahometan superstition, as well as restored to political power. For a period of 2400 years, reckoning from B. C. 553, when the vision was seen (vide marginal date, Dan. 8: 1.) ends in that year; and this I am fully assured was the correct and original reading of the period; for as the action of the period begins, like all other historical prophecies, from the time when it was seen, had it been only 2300 years it would already have terminated, and the sanctuary would have been cleansed A. D. 1747."

Eight Letters on Prop. 27 1831.

"In the expression 'that the end may be at the time appointed,' we may well believe that reference is also made to the sacred period of 7 times 7 times, 7 times 7, or 2401 years, commencing B. C. 603, when on the first captivity of Judah, the vision relating to the times of the Gentiles, or to the four Gentile monarchies, was shown to King Nebuchadnezzar, and ending at this very date, A. D. 1798. . . . And still further period of 7 times 7 years is appointed for the final termination of the Gentile dispensation, A. D. 1847; when Jerusalem will again become, as previously to her first captivity, the metropolis of the whole world."—Three Letters, p. 52, 1833.

As it was not cleansed in 1847, Mr. Frere must change his position in respect either to this reading, of 2400 or to the date of its commencement. It would seem from the above that the 2401 years reckoned from B. C. 603, and the 2400 reckoned from B. C. 553, are considered by him as distinct periods—the former resulting simply from a combination of numbers, and the latter from his reading of the period in the 8th of Daniel. In referring to the former of these as the result of 49 times 49, Mr. Cunningham says:

"This period of 2401 years was first seen by Mr. Frere; but I cannot discern any good reason for his computing it from B. C. 603, the supposed date of Nebuchadnezzar's dream of the Great Image, and making it terminate in the year 1798, when the French entered Rome."—Fullness of Times (1836) p. 116.

Inquiries.

Will brother Litch, please answer the following questions, which were suggested by the reading of the Advent Herald of May 31st.

1. Is the Messianic Conference, which recently convened at Bradford, C. W., a new sect; or are they adventists, the same as they were before, under a new name?
2. Do they repudiate or hold to the platform established by the Albany Conference?
3. Do they believe as brother Miller did in relation to the state of the dead and destiny of the wicked?
4. Do they believe as brother Miller believed, in relation to definite time for the Lord's coming, say from the year 1844 to the day of his death, or as brother Himes has preached from the year 1844 to 1859 or '60?

I understand that the Messianians answer these questions in the affirmative. If I am incorrect,—will brother Litch please to correct, and so oblige me and a multitude of Adventists.

ANTHONY PEARCE.

Providence, June 2.

We believe Bro. Litch fully competent to answer the foregoing inquiries; but as we learn that there have been some wrong impressions in respect to the above, it may not be amiss to say in this connection.

1. The Messianic Conference was organized in May or June, 1857—earlier than was the "American Millennial Association," or the "American Evangelical Advent Conference;" which did not commence until November, 1858; and it was organized especially for missionary work, in what was emphatically a missionary field. And its members continue to be Adventist in every sense of the word.

2. The broad basis of its platform is in entire harmony with that of the Albany Conference. And its position in respect to the departed and time of the advent is identical with that supposed in the above.

It may be added farther, that this Conference is in entire harmony and fellowship with the American Evangelical Advent Conference since formed. They mutually interchange by delegates to each others meetings, and extend to each other a mutual interchange of kindly sentiment. These two bodies jointly sustain the "American Millennial Association," by their gifts, votes, communications and prayers. And the Advent Herald is jointly supported by, and the recognized organ of each body,—all the official doings of each being published in its columns, and both being equally instrumental in efforts to extend its circulation, and to sustain it by public countenance and private contribution. The Messianic Conference is the reverse of intolerant. It holds its own opinions, on all questions of truth and duty, but wages no warfare, and indulges in no censure on others. Bro. Litch, its presiding officer, needs no commendation of ours as a Christian gentleman, of enlarged and intelligent study, who is charitable and courteous towards all holding honest differences of opinion. In hours of darkness and trial he has proved himself faithful among those found faithful, a wise counsellor, and a reliable friend. Our readers so well know him, that any eulogy of ours would be only the utterance of their own honest outpourings of confidence, esteem and approval.

The position as to our present means of knowing the actual year in which the Lord will come, is the same as that introduced in our meeting at Newburyport and advocated by every speaker but two, two years since; and it is that which the body of Adventist have maintained for the last sixteen years. We have no fears that these brethren of ours will be permanently misapprehended, in respect either to their Millennial faith, or their kindly charity towards all who love our Lord Jesus Christ in sincerity.

These remarks are not designed to forestall any reply from Bro. Litch, from whom our readers would like to hear.

The War.

"Fort Wright," otherwise called "Fort Pillow," the stronghold of the remaining rebel fortifications on the Mississippi, is abandoned.

Cairo, June 6. Fort Wright has been evacuated. We are now in possession. The flotilla has passed down to Fort Randolph, en route for Memphis.

Washington, June 6. The following dispatch has been received at the War Department:

"Cairo, June 6. The De Soto has arrived, direct from Fort Pillow. Our forces occupy the fort. The enemy burnt everything. A number of guns were found. The large mortar had been destroyed. The gunboats have passed Fort Randolph."

The following was received to-day at the Navy Department:

Cairo, June 6.

Hon. Gideon Welles, Secretary of the Navy:

The dispatch boat of last night reports the evacuation of Fort Pillow, and its occupation by our troops. Most of the flotilla have passed below Randolph.

(Signed) A. M. PENNOCK, Commander, &c.

Cairo, June 6. There is yet some doubt whether our flotilla has passed Fort Randolph, where the rebels are said to have taken the guns which they removed from the Fort above. They left only five or six guns.

Before leaving Fort Wright they destroyed the barracks, camp equipage, gun coverings, and such stores as could not be transported. They also burned the cotton of which the breastworks were constructed.

The flotilla cast off at 5 o'clock yesterday morning, and were followed by the transports carrying the 4th Indiana regiment, Col. Fitch, who now occupy the works, which are said to be of great strength, and if properly manned could have successfully resisted a large force.

The rebels, after leaving the fort, destroyed the pontoon bridge which they had constructed some weeks since over the Hatchie river.

When the De Soto, which last arrived from the fleet, left, the gunboats had passed the fort and gone down the river.

It is reported that the rebels have evacuated Fort Randolph. If this is the case, nothing can prevent the fleet from arriving at Memphis to-day.

Paducah, June 6. Col. Noble, commanding at this post, with nearly his entire command, are under marching orders for down the river, and will leave to-morrow.

McClellan's Headquarters, June 6. Two deserters, who came in this morning, state that General Joseph Johnson was seriously, if not mortally, wounded in the groin, by a minie ball, during the late battle, and that Gen. Smith is now in com-

mand. Other information received goes to corroborate the fact.

These deserters state that the rebel loss is estimated at 10,000 in killed and wounded and missing.

No material change has taken place in the position of the enemy.

A contraband has arrived who left Richmond yesterday. He represents things there as in a terrible state. No troops are in the city, excepting those doing guard duty, and attending to the sick and wounded, all being compelled to remain outside. There were no signs of evacuation, but on the contrary, everything goes to show a determined resistance on the part of the rebels.

The contraband also states that during the fight of Sunday the housetops and all the elevated positions were covered with people to witness the battle. Every one was expecting to see our troops driven into the Chickahominy; but when they saw the rebels running toward the city, the greatest consternation prevailed. Many of the inhabitants have crossed the James river, in expectation that the city would be occupied by our troops soon.

It is reported that Gen. Magrader is going to resign, having become disgusted with the rebel military administration.

Washington, June 4. The following dispatch was received this afternoon at the War Department:

Gen. Halleck's Headquarters, June 4.

Hon. E. M. Stanton Secretary of War:

Gen. Pope, with 40,000 men, is thirty miles south of Corinth, pushing the enemy hard. He already reports 10,000 prisoners and deserters from the enemy, and 15,000 stand of arms captured. Thousands of the enemy are throwing away their arms. A farmer says that when Beauregard learned that Col. Elliott had cut the railroad on his line of retreat, he became frantic, and told his men to save themselves the best way they could. We have captured nine locomotives and a number of cars. One of the former is all ready and is running to-day. Several more will be in running order in two or three days. The result is all I could possibly desire.

(Signed) H. W. HALLECK,

Major General Commanding.

Chicago, June 4. A special dispatch from Cairo: "Immediately on the occupation of Corinth, a force from Gen. Pope's division was sent in pursuit of such rebels as fled westward."

Gen. Granger, in command of two regiments of cavalry, soon came on the rear of the enemy, six miles south west of Corinth, and engaged in a fight. He lost 50 men, but was afterwards largely reinforced, when the rebels were surrounded.

It is said that from 5000 to 10,000 have been captured. A portion of them have reached Pittsburg Landing, en route for Northern military prisons.

At last accounts Gen. Pope was nine miles south-west of Corinth, which point his whole corps had reached.

The Mississippi Opened.

Washington, June 8. Advice has been received from Com. Davis, at Memphis, announcing a battle between his fleet, aided by Ellet's ram flotilla, and the rebel fleet of eight gunboats and rams. The engagement commenced at 5:30 on the morning of the 6th inst., and ended at 7 A. M. in a running fight, the result of which was the capture or sinking of seven of the rebel fleet. One escaped by superior speed. Ellet, who is seriously but not dangerously wounded, is highly complimented for his gallantry and skill.

Memphis surrendered immediately after the engagement, and was placed under military authority.

Washington, June 8. The following dispatch has been received at the Navy Department:

"U. S. Steamer Benton.

Off Memphis, June 6, 1862."

To Hon. Gideon Welles, Secretary of the Navy.

Sir, I arrived here last evening at 9 o'clock, accompanied by the mortar fleet under Capt. Maynard, the ordinance steamers, storeships, &c., and anchored a mile and a half above the city. This morning I discovered the rebel fleet, which had been reinforced, and now consisted of eight rams and gunboats, lying at the levee. The engagement, which commenced at 5:30 A. M. and ended at 7 o'clock, terminated in a running fight. I was ably supported by the ram fleet, under command of Col. Ellet, who was conspicuous for his gallantry, and is seriously but not dangerously wounded. The result of the action was the capture or destruction of seven vessels of the rebel fleet, as follows: The General Beauregard, blown up and burned; the General Sterling Price, one wheel carried away; the Jeff. Thompson, set on fire by a shell and burned, and magazine blown up; the Sumter, badly cut up by shot, but will be repaired; the Little Rebel, the boiler exploded by shot, and otherwise injured, but will be repaired. Besides this, one of the rebel boats was sunk in the beginning of the action; her name is not known.

A boat, supposed to be the Van Dorn, escaped from the flotilla by her superior speed. Two rams are in pursuit of her.

The officers and crews of the rebel boats endeavored to take to the shore. Many of the wounded and prisoners are now in our hands.

The Mayor surrendered the city to me after the engagement. Col. Fitch came down at 11 o'clock, and has taken military possession.

(Signed) C. H. DAVIS, Flag Officer,

Commanding pro tem.

We have strong expectations of being able to announce in our next issue the occupation of Richmond by the Union forces.

Foreign News.

Cape Race, June 6. Steamship City of Washington, from Liverpool May 28, and Queenstown 29, arrived off this point at 7 o'clock this evening.

Steamers Southwick and Gladiator, from Nassau, with cotton, turpentine, &c., had arrived at Liverpool.

The Sumter continued at Gibraltar and the Tuscarora at Algeria.

The Morning Post understands that the demand for the restitution of the Emily St. Pierre cannot be complied with, as no municipal law has taken cognizance as yet of the three men who recaptured her as having committed an offense. Had an American cruiser fallen in with the ship, it might have seized her, but there is no municipal law which can warrant the English Governments in giving her up, and it is, therefore, bound to refuse compliance with the request.

The Times—in an editorial on the surrender of Norfolk, the destruction of the Merrimac, &c.—says the conquest of the South, so far as its waters are concerned, seems almost as complete as on the land. It says, however, that it is premature to speak of the Confederate power as altogether broken, and sees no signs of the end, no indication what that end will be. The Southerners may be beaten in battle, but they have immense territories into which to retreat. The surprise is not that the Confederates retreat, but that they make front at all.

The Times thinks Gen. Butler's rule at New Orleans exceedingly severe and harsh, and calculated to make the raising of the blockade there valueless.

The Morning post is very bitter on Gen. Butler's proclamation, and says that not even the Austrians or Russians ever issued more severe decrees.

The Post says if Davis and Beauregard can inflict defeat on the Federals, the independence of the South will be achieved. If they are overcome, the South may be considered vanquished.

The Daily News regards the abandonment of Norfolk and the destruction of the Merrimac of great importance, as it proves the resignation of the Confederates of the contest on the sea.

Two ships are up for New Orleans at Liverpool.

In the House of Lords Lord Brougham had called attention to the omission of Porto Rico in the new slave trade treaty.

Lord Russell was unable to give explanations then, but said the American Government was most anxious to co-operate for the suppression of the traffic, and Porto Rico might afterwards be included.

Sir J. Parkington had given notice in the House of Commons that he should call attention to the destruction of cotton at New Orleans, and the effect it would have on the English Manufacturers. He would at the same time ask if the government intended to take any steps toward mediation.

Mr. Berkeley brought forward his annual motion in favor of the ballot, which was carried by 83 to 50, amid loud cheers. Leave was given to bring in a bill on the subject.

The Paris Patrie denies the rumors that France intends to withdraw from the Mexican expedition. It defends the course of France, condemns that of Spain, and in more moderate terms that of England.

General Goyon was created Senator on his return from Rome.

It is rumored that Marshal Neil will go to Rome with full powers, political and military.

The Journal De Rouen announces the discovery of a common wild plant which will enable manufacturers to dispense with American cotton.

The Ministers of the Electoral of Hesse have resolved to resign.

Infant Believers.

"Suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven." Matt. 19: 14.

It was related, by a clergyman from Brooklyn N. Y., at one of the anniversary meetings in Boston in May, 1852, of a little boy five years old, who had attended a mission Sunday School there for only a single sabbath, and had there learned only this one Scripture, that, being taken sick a few days subsequently, he asked for a testament to be brought to him and then, with his finger resting on this text, he fell asleep. His idea seemed to be that if Jesus should forget having made such a promise to little children, he might be able to find the passage and remind him of it.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

TOUR IN CANADA WEST, CONTINUED.

Monday, March 24. Bro. Simpson took me to Fingal. We stopped on the way at Bro. J. Benda's and dined, and also called upon his brother, who has been confined to his room for twenty years, and for many years to his bed. He has no use now of his limbs at all; but his sight, hearing, and reason are perfectly good. He is a Bible student, and well booked up on the signs of Jesus' coming, and the prophetic periods; and he expects to live to see the Saviour come. We sung and prayed with him, and enjoyed a heavenly season; and then pursued our journey, and arrived at Fingal in the evening. We put up with Elder Crondall, with whom I had met before, at Wellington Square. We were very kindly welcomed by Elder C. and family; but soon learned that all the places of public worship were closed against us, and that a carpenter's shop had been opened, by a widow lady, for the meeting. I found it rudely fitted up, and filled to repletion with an anxious and intelligent audience. I had a blessed season in proclaiming the gospel of the "carpenter's son," and felt it was a fitting place to preach his gospel. Being formerly a mechanic, and having plenty of work, I felt quite at home.

I continued the service for two weeks, preaching and expounding the scriptures concerning the kingdom of God, every afternoon and evening, and three times on the Sabbath, to crowded audiences. God poured His Spirit upon us, and revived His people, "restored the joys of His salvation" to many backsliders, and converted others from among the world. We had a glorious and refreshing time. A church was gathered, the carpenter's shop was purchased to be fitted into a chapel, and this truly interesting people resolved to sustain public meetings regularly, as Adventists, and to hold forth the truth on the coming kingdom to the best of their ability, with or without preaching. They are united, and have ability to sustain themselves, and, with a good preacher, would prosper and increase. They have no sympathy from the churches, as such, who closed their doors against the Advent doctrine; and, of course, I had none from the teachers, although I did from many of their best members, who took hold with us and were greatly blessed. Bros. Simpson, Crondall, and Fairchild rendered me every assistance. Our meeting was a triumphant one from the beginning to the end. The Lord was with us indeed.

The last Sabbath in Fingal was one that we shall long remember. The house was thronged all day, with happy and interested audiences; besides, we had a glorious time at the baptismal waters, and in the breaking of bread in the evening. Some who partook of the supper were among the oldest saints, and yet they said they had never attended or enjoyed so glorious a season before at the communion.

The state of public feeling in this place, and also generally in Canada, is very kind and favorable to the people of the United States, now engaged in putting down rebellion. I gave a lecture on the origin and cause of the rebellion, and the determination of the North to maintain the government and territory, which was well received. Only the aristocrats, who wish our government to be broken up, give any sympathy to the rebels. But the people of Canada, yes, and of all Britain and the British Provinces, are with us in sympathy and good-will.

While at Fingal, I spent a day with the brethren in the Berdan neighborhood, six miles out, and preached twice at the house of Bro. Samuel Benda, the invalid brother whom I visited on the way. I spoke, at his request, on the time of the advent, of which he is a full believer. God has been gracious to him, and given him much light, and rich communications of his love. There are a few Adventists in this place, but they are not much awake to the great cause. They need a meeting like that at Fingal, to cheer them and bring them out into an active service in the Lord's cause.

In Fingal I enjoyed the hospitality of Bros. Crondall, Lawrence, Lewis, Peerdell, and others, whom I shall not forget.

Monday, April 7th. I took leave of Bro. Law-

rence and family, and with Bro. Peerdell rode to St. Thomas, six miles, where I took the car for London, and stopped again at Bro. Morrill's. Here I rejoined Bro. Simpson, who was to accompany me to Townsend, the place of my next meeting.

This evening I attended the Wesleyan prayer meeting in London. It was rather mechanical and stiff, though many who spoke enjoyed something of the Spirit of God. But O, how different from the life and spirit of Mr. Wesley's time! But we should be glad of anything in this time of peril that savors of an effort to give or sustain spiritual life.

Tuesday, April 8. In company with Bro. Simpson, at an early hour, took leave of Bro. Morrill, and started for Brantford, where we were to meet Bro. Crooken, of Townsend. We called upon Bro. Charles Powley, and found Bro. C. waiting for us. Bro. Powley and family received me very cordially. He brought out a volume of the "Midnight Cry," published by me in 1843, which had been kept safely, and is still prized highly. I told him we had more light now; that, in the twenty years since that publication was given to the world, we had witnessed the fulfillment of prophecy and seen developments which had given us greater light than we then ever expected to enjoy, both on the signs and the prophetic periods. I handed him the two bound volumes of the "Voice of the Prophets," as containing the evidence of this fact. But, as at the late meeting of the "Messiah's" churches in that place the knowledge of the definite time was repudiated, I saw that his mind was closed against further light, and the books were handed back, though he would have been welcome to them. But our call will have its uses for good. All God's people will yet see and enjoy the light on the time of Jesus' coming. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Taking leave of Bro. Powley and family, Bro. Crooken took us in his carriage over a rough and muddy road, in a cold, bleak, east wind, a distance of twenty miles, to his home in Townsend. The tediousness of the way was beguiled by good company and edifying discourse. At evening we found ourselves seated by a good farm house fire, in the midst of Bro. Crooken's happy family. We felt entirely at home, in the best sense of the word. The cordial and happy greetings of this family I shall not soon forget. They had been acquainted with me for long years, by the press, and now their special desire was gratified to see my face in the flesh. I do not think I was ever more heartily welcomed in any family in all my travels. They are out and out Adventists. They stick by the old ship. They really and truly enjoy "this blessed hope," and receive with joy all the light that God has given on the time of His coming.

Wednesday, April 9. Rose refreshed, and prepared for my work. Commenced our meetings in a new and commodious school-house. Had good attendance, and the people seem to receive the truth without opposition, and even with much interest and approbation.

Thursday, April 10. Full house and best attention. But, while many were endeavoring by close attention to get every word, I perceived that a number of these persons were slaves to the "filthy weed," and were (by a free expectation) in a fair way, if they did not spit away their own lives, to endanger the life and happiness of others, by a flood of the juice of tobacco. The noise of incessant squirting, and the filthiness of the floors in consequence, I must say were not very agreeable to my sense of purity, health, or comfort. But my hearers, and that portion of them who were engaged in grinding "the weed," were not aware of the excess of their habits and of their improprieties in the house of God, until I came to that part of my subject which related to abstinence from all that intoxicates, or gives to the body or mind an unnatural excitement; that it was not for the glory of God, nor the health or happiness of any human being to use either in eating, drinking, or smoking narcotics or stimulants of any kind. This interference with the habits of my hearers produced some excitement, as I intended it should, the results of which proved in the end to be good. The school-mistress was especially grateful, as the floor of the house from this time was less filthy than before.

Friday, April 11. Had a call to-day from Bro. Gates, who introduced me to Eld. Flanders, of Brantford. He is one of the Elders of Messiah's Church, and was brought into the Advent faith under the labors of Father Chapman. He invited me to call on him and preach among his people at any convenience. He appeared kind and liberal, and our interview was a pleasant one.

Saturday, April 12. Visited some of the families

* Has any fresh evidence been given to the church and world with regard to the exact period of our Lord's second advent? After a full discussion of the subject a resolution was passed, that "no fresh light has been given for a reliable period."—Report of Conference in Herald of May 31st.

and friends to-day at their homes, and spoke words of counsel and good cheer to them. Preached in the evening. Good attention, but no special result in the awakening or conversion of souls. Yet I hope and earnestly pray that God will bless these efforts. Some will yet be brought to Christ by them. Our labor shall not be in vain in the Lord.

Sabbath, April 13. We have a pleasant day, good congregation, and the best attention to the word. Gave three sermons. On inquiry I find that some have been much blessed, and some deeply convicted of sin, and others convicted of the truth of the Lord's speedy coming. So we do not "spend our strength for nought."

Monday, April 14. In company with Bro. Crooken visited Simcoe, a town six miles distant. Here I had an invitation to give lectures; but I could not comply at this time, as here I received letters from home making it important that I return as speedily as practicable. My beloved flock, for whom I had sought to make the best provision, were now without a supply,—and Bro. Hale, whose health will not allow him to perform much labor, is giving them one sermon on the Sabbath day, as the best he can do for them till my return. So I must fulfill the remaining engagements in Canada, and return.

JOSHUA V. HIMES.

From Bro. Samuel Chapman.

HOMER, N. Y., Sunday, June 1st, 1862.

BRO. BLISS:—When I wrote last, dating Springwater, March 15th, it afforded me pleasure to speak of the refreshing season we had enjoyed there during the past winter: the prosperity of the little church in that place, its increase in numbers (namely from thirty to sixty members), and the removing of much prejudice from the minds of the people. Well, I remained there a few days longer, and on the following Sabbath, after preaching and many warm exhortations, we took an affectionate leave of each other. With the converts it was rather hard parting; yet we were mutually cheered with the prospect of soon meeting again where parting and sorrowing will be known and felt no more.

On Wednesday, the 19th of March, I left for Woodhull, Steuben Co., some fifty miles south, to meet a respectful call from Wm. W. Colvin, a young minister of much promise, who was providentially in Springwater and heard Advent preaching several times during the past winter, became interested in the doctrine we taught, and was anxious to hear more on the subject. His wife was also present, and she received the doctrine understandingly. When I arrived at Woodhull I found them both at home and manifestly glad to see me, and desired me to preach in their house of worship. But learning that a protracted meeting, conducted by the Methodists and Presbyterians, was then in progress near by, it did not seem courteous nor judicious for us to commence another just then. So, greatly to my own disappointment as well as theirs, I tarried but two or three days with them. During that time, however, we had much preaching by the fireside, which was by no means in vain, for sister C. was greatly comforted, and, as I was about to leave, her husband took me by the hand and said: "Bro. Chapman, I shall hereafter preach the Advent doctrine." He then, faithful to his promise, furnished horse and cutter and kindly conveyed me to Spring Mills, Alleghany Co., twenty-five miles further south.

There I met a cordial reception, by Bro. and sister Evans, with whom I had been intimately acquainted since '48. After spending a day or two with them, arranging matters for a meeting at the Academy on the Sabbath, notifying the people, etc., Bro. E. kindly conveyed me six, eight, and ten miles, in various directions, to visit the isolated brethren and sisters (most of whom were my own children in the gospel). This was mutually pleasant and manifestly profitable, for by the word and Spirit of God we were enabled greatly to "strengthen the things which remained." Rev. 3: 2. The promising church that we established in Wileyville, six miles from Spring Mills, on my return from the "far west" in Feb. '56, then numbering thirty-six members (twenty-two of whom had received baptism at my hands), had been visited by a Judaizing teacher, was distracted, divided, and finally destroyed; and a new church, of his own sect, established upon its ruins. For two years after its organization that church adhered strictly to their rules and regulations, and its members were at perfect peace and harmony with each other. During that time they maintained a regular correspondence with me by letter, which greatly cheered my heart, and reminded me of the Apostle's words addressed to the church at Thessalonica, "Now we live, if ye stand fast in the Lord." 1st Thes. 3: 8. Then some differences of opinion on certain doctrines began to prevail among them, and disturb that union and fellowship which had hitherto existed. In this

state of things they wrote, entreating me to visit them; and, feeling a deep interest in their welfare, I heeded the call, though at considerable expense and inconvenience to myself. They all, to appearance, received me gladly; and, being anxious to hear preaching, we entered directly upon a protracted effort. "In season for preaching" I gave them "the word," and "out of season" was faithful to "reprove, rebuke, and exhort, with all longsuffering and doctrine." 2d Tim. 4: 2. And the result was they began to confess their wrongs, harmony was again restored, the church was revived, and several precious souls converted—five of whom received baptism at my hands and united with the church. Then we attended to the Lord's Supper, and it was a heavenly season. Before I left them, allusion was made to what they had suffered by departing from their written rules. It was proposed, therefore, that they renew their covenant obligations with each other, abandon those distracting theories, and thereafter strive for peace among themselves. A vote was taken, and the whole church readily responded thereto. Then I left them, being much encouraged and truly thankful that in the providence of God I had again visited Wileyville.

After this everything went on in harmony until some two years since, when this Judaizer came among them, with what he denominated "the third angel's message," admonishing them to abandon what they had esteemed as the Christian Sabbath, and thereafter, instead thereof, observe the seventh day; was very ultra in propogating, by books and otherwise, his "death theory," and other distracting notions; classing all the religious sects, of whatever name, that rejected his special message, as having upon them "the mark of the beast," and must of course be lost. Thus he continued the effort until he completed his work of destruction. And now I had almost said, in the language of the Apostles respecting Alexander the coppersmith, "The Lord reward him according to his works;" but on reflection I perceive that I am not inspired, as he was. How much this looks like Judaism in the Apostles' days. False teachers then claimed salvation by keeping the law, and not through the atonement of Christ, saying, "Except ye be circumcised, after the manner of Moses, ye cannot be saved;" "to whom the Apostles gave no such commandments." See Acts 15: 1, 24. Just so in the case before us: "Except ye keep the seventh day, after the manner of the Jews, ye cannot be saved."

Learning these particulars while at Spring Mills, I settled the question in my own mind that I would not visit Wileyville at all; for I had already spent time enough there in vain. During my stay at Bro. Evans, however, more than a dozen of that people called there and spent hours with me, and on leaving they urged me to visit Wileyville, but I gave them no encouragement. On the Sabbath the presiding officer and others of that once Advent church were with us at the Academy, and seemed edified with the preaching, and insisted on my visiting them and preaching there. In reply I said: "When you see your error in abandoning the solemn covenant to which you so cheerfully subscribed when I was with you, and manifest a disposition to renew your covenant with God and with each other, then I will visit you and try to do you good; but until then you cannot reasonably expect any more help from me." They left me feeling sad. And God only knows what were my feelings on parting thus, even with some of my own children in the gospel. The Lord overrule it to their spiritual good, is my most earnest prayer. Bro. and sister E. seemed to think this might produce more lasting good than another visit there would have accomplished.

We had a good gathering at the Academy on Sunday, and many hearts were comforted. After spending two weeks in that section I left Alleghany, and came east some two hundred miles, to Chenango Co. Spent about three weeks preaching some and visiting much among the isolated brethren and sisters in Oxford, Norwich, and Preston; and found it profitable—but have no time or room for particulars.

From Norwich, Friday, April 15, I came to McDonough, fifteen miles west. Being anxious to see the little church there all together on the Sabbath, I took pains on Saturday to visit them from house to house; and on the Sabbath we had a fine gathering, and all seemed to feast on the word. Expecting to make but short tarry there, we appointed the next Sunday for preaching and the Lord's supper, designing it as a farewell season. In the early part of the week Bro. Beckwith took me to Lincoln, twenty miles north, to visit "father Judson" and some others in that section. Father Judson's health is much improved. Had a good time with the friends there, and returned to McDonough in time for their weekly Thursday evening meeting. On the Sabbath we had a full house. Two brethren were in from Preston, and father J. from L., ten or

twenty miles off. It was a memorable day. I then appointed Thursday evening for my farewell discourse. The house was full. After preaching many spoke with lively interest, protracting the service to a late hour. I then took my leave of the friends, expecting to start from their place in the morning. After breakfast the horse and buggy were at the door, waiting for me, and my baggage all in. I bade the family farewell, and was in the act of stepping into the buggy, when Bro. Beckwith discovered that some repairs on it were indispensable before leaving. Having taken my leave of his family, I said to him, then I will call at the next house, and tarry till you come along. As I was nearing the house a lady, who for some time had been quite serious and the subject of many prayers, met me at the gate, saying: "I believe, Eld. C., the Lord has forgiven my sins, and if you were not obliged to leave immediately, I should like to be baptized before you go." About this time Bro. B. drove up, saying: "Come, Bro. C., step in." Yes, Bro. B., I replied; but turn around first, for I have decided not to leave McDonough to-day. So we agreed on the next Sabbath for baptizing.

Our evening meetings through the week were interesting, and on the Sabbath a full house again. Our two brethren from P. were present again, and others from a distance. Besides our ordinary services, I had the pleasure of baptizing two happy souls; after which we celebrated the Lord's Supper the second time. It was a day of particular joy to some, especially to the companion of one and the friends of each candidate. The evening service was also interesting; at the close of which we appointed Tuesday evening for another farewell meeting. Before we separated one of the brethren from Preston (a Baptist Bro.) expressed an ardent wish that I go to his place and preach the Advent doctrine, being confident that his minister would receive me cordially. I said in reply, I very much doubted it, Bro. Child, but go home and enquire of your minister, and if you obtain consent for me to occupy his desk, meet us here on Tuesday evening, inform me to that effect, and I will return with you to P. the next morning. The evening arrived and we had a full house; at the close of the service, which was at a late hour again, Miss C., a school teacher, not only educated, but well informed on the Scriptures, who had been considerably prejudiced against the views we hold, very truthfully said, "well, bro. C., I must confess that the best of the wine has been kept till the last of the feast." Our Preston Bro. was present, and took part in the service. As we were about to retire he came to me with a sad countenance, and remarked, "we can't get the Baptist church, Bro. Chapman, but the Universalists say you may occupy theirs, if you come to Preston." To relieve the anxious mind of our Bro. I said directly, "you have succeeded Bro. C. better than I expected, and I will return with you in the morning."

The next day we were there, ten miles east of McDonough, in time to circulate the notice through the school and otherwise, and on Thursday evening we had a rush to hear the stranger and his strange doctrine, and respectful attention was given to the word. The next evening not so many in; but on the Sabbath we had our full share of the people, notwithstanding an effort was made by some to keep them away. Bro. Child proved to have some influence with his brethren and Bro. Barr (the other young convert to the faith) with his. The latter is the leader of a Methodist class there, and he had them all in. Our subject in the P. M. was Matt. 24th. Text: "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" and Jesus answered, "all the 3d and part of the 4th verse). I had great liberty in speaking, and for better attention I could not ask. At the close of the service, our two brethren were faithful to enquire of their respective classes, "How do you like the preaching?" "What do you think of this?" etc. And they were much gratified to hear many say, "We have been interested," and others, "It is all Bible, and who can complain of that?" Several came to me as I was about to leave the house, and though strangers, gave me the parting hand, saying, "We have been instructed on the Scriptures to-day. You have made it clear to our understanding," etc. Bros. C. and B. were comforted by the word, and greatly encouraged by seeing so much prejudice removed from the mind of others. The next day Bro. Barr took me back to McDonough, where I spent a day or two with the friends very pleasantly. On Wednesday evening all came together for another (the third) farewell meeting, and we had an interesting time. After preaching, the brethren and sisters spoke as usual. Had the church covenant read, and her number enlarged, increasing it to between 30 and 40 members—a united and devoted people, looking with joyful hope, expecting deliverance soon. Eld. H., the Baptist minister there, is still in the faith. He met and mingled with us in worship.

On Thursday, 15th ult., I left McDonough, and came to this place, 32 miles west. Due notice was given, and the chapel was well filled on the Sabbath, through the day. About the same number in again last Sunday, and at the close of P. M. service we had a precious season at the Lord's table. A goodly number besides the members participated with us in the supper. It was the first they had enjoyed since I left them in Aug. last. To-day again (Sunday) we have had a good and attentive congregation. The brethren and sisters are comforted, and we are happy in the assurance that some prejudice is removed from the minds of others. Our evening meetings at the chapel (two each week) have not been large, but very interesting to those who did attend. The church here has passed through severe trials, by means of which its numbers are considerable diminished, but the remaining members are steadfast in the faith, and sit with delight as they listen to the word. Bro. Clapp, though rather feeble in health, continues to minister unto them every Sunday, and I am happy to know they are edified with his preaching and "esteem him highly for his work's sake."

To be continued.

Married, in North Attleboro', Mass., June 4, by Eld. C. Cunningham, Mr. CHARLES H. WOOD and Miss MARY E. FRENCH, both of Attleboro'.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and

gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church, and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

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6. The object of this contest is nothing short of the overthrow of the devil and all his works, and the restoration of this world to freedom and to God. (See 1 Cor. 15: 24, 25; Dan. 7: 27; Rev. 11: 15.)

REMARKS.

1. We learn from the subject that the devil is the great author of secession and slavery.

2. None can remain neutral in that cause. "He that is not for Me is against Me."

3. We see from the side we take in the contest, whose cause we are interested in, and whose servants we are.

4. We may learn our fate, if we are finally found in arms against God and His cause. The prison and the chain are already prepared for the rebel leader, and all who persist in following him must share his fate. (See Rev. 20: 1; Matt. 25: 41.)

5. Freedom is offered to all who will abandon his cause, and submit fully and sincerely to the Son of God. "Let him return to the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

Travels about Home. No. 14.

Having spent the greater part of the time for the last three months with my flock "in these parts," I have but little to communicate that will be of general interest, and therefore only give the following items.

Saturday, March 25. Left for West Hatley, to attend the dedication of the Union Chapel. As several denominations have shares in the building,—it being the only meeting-house in the village,—it was arranged to spend two in dedicatory services. The Rev. C. Pearl (Congregationalist) preached in the A. M. from Acts 7: 49, 50; Prov. 3: 9, 10; Ps. 93: 5 and Mal. 3: 10, and if we failed in having a good discourse it was not because the text and sermon were too short. He dwelt on the purposes for which the house was erected, viz. to secure worship, and to educate the people; and on the appropriate course to be pursued to secure these results.

In the P. M. the Rev. S. Goodenough (Universalist) spoke from John 4: 23, 24, where the proper object of worship is denominated "the Father," and then assumed that he is the Father of all irrespective of character, and consequently all the human race will be ultimately happy. Now had he but turned over two or three leaves farther, he would have found the Jews putting in the same claim for their nation, which in the age of progress is put in for both Jews and Gentiles:—They said to him, "we be not born of fornication: we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it; and because I tell you the truth, ye believe me not."—John 8: 41-45. I observed that he quoted Ps. 2: 8 and Isa. 45: 23 to prove universal salvation, just as Millenists do to prove the world's conversion,—that is, without making any reference to the context and parallel passages; and it is only by such a course that either doctrine can be sustained by Scriptural quotations. I took no part in the exercises with him. I can work with those who hold to the first principles of the gospel of Christ, but this I do not consider the Universalists do, and have therefore for several years past refused to participate with them in public services. I believe the people of God now are no more justified in attending the ministry of such men, than the people of God anciently were in attending the ministry of false prophets. This is my opinion—others may think differently.

In the evening a prayer-meeting was held in the chapel, which was well attended.

Sunday, March 23. The Rev. P. Moulton [Baptist] gave us a good practical sermon in the A. M. founded on Ps. 87: 2, "The Lord loveth the gates of Zion, more than all the dwellings of

Jacob." And in the P. M. I endeavored, as the representative of the Adventists, to improve the occasion by a discourse based on 2 Chron. 7: 1, "The glory of the Lord filled the house;" shewing that when the tabernacle and temple were completed, Jehovah gave visible evidence that he accepted them by filling them with his glory; and as he has promised to fill the whole earth with it [Numb. 14: 10, 21, 22], I was led to dwell on God's revealed purpose ultimately to have a glorified church, under a glorified King, on a glorified earth; and as to the hinderance to "the glorious appearing" of Christ which existed in the apostolic age has obviously been removed [Compare 1 Thess. 4: 16, 17 with 2 Thess. 2: 1-8] we are warranted in expecting this glory soon to be revealed; and that in order to be made partakers thereof on the "new earth," we must obtain "a new heart" as well as a new house.

The weather being favorable, the attendance throughout was good; the singing was well performed, on the ear of man at least; the grace of God was felt on the heart, though his glory was not manifested to the natural eye; and all the exercises passed off as pleasantly as could be expected.

Sunday, May 4. Completed my engagement with the society in West Derby, Vt., having preached there a quarter of the time the past year. I have not been able to do for the place all I intended. If any good has been done beyond bearing a testimony for God, and strengthening the things which remained that were ready to die, eternity must disclose it. We "plow in hope."

Sunday, May 11. Preached at Derby Line, Vt. Eleven years and nine months ago to-day, I gave my first sermon in the chapel here. But how changed the audience! Several familiar faces are missed: some have died; others have moved away; some on account of distance, age, and infirmities are unable to meet with us; and some have lost their interest in religious things; while others have become interested and are bound for the kingdom. I too in some respects have changed, but in doctrine and purpose am so much the same that I preached from the text to-day that I did then, and with as much sincerity:—"And I, brethren, when I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God: for I determined not to know anything among you, save Jesus Christ, and him crucified."—Cor. 2: 1, 2. The changes of these years speak loudly to us all.

"Awaken, O chosen and faithful!

And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night.
The train hath set forth for the marriage,
The Bridegroom on his way,
And silently cometh the midnight:—
Awaken, and watch, and pray!"

With all my engagements now completed, and having requests for labor, enough to occupy my entire time in three different places at once, the question of duty is not a little perplexing. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Be thou my guide, O King of kings,
Through life's uneven way,
Till my lone pilgrimage shall end
In realms of cloudless day;
And if the path of duty lie
Through places dark and drear,
Thy presence being with me there,
I will not yield to fear.

Thursday, May 15. My companion having been for some time past seriously ill, the following extract contained in a letter received this week from a sister in Christ, contains truths which if fully realized will do much to comfort us: "The highest joy to the Christian almost always comes through suffering. No flower can bloom in paradise which is not transplanted from Gethsemane. No one can taste of the tree of life that has not tasted of the fruits of Calvary. The crown is after the cross."

Sunday, May 25. Preached thrice in Messiah's church in Waterloo. Another member of the church has departed this life since I was last

there. Sister Hyatt is gone. In the last letter I received from her, she said—"

This life's a dream—an empty show,
But yon bright world to which I go
Hath joys substantial and sincere;
When shall I wake and find me there?"

This world has lost its charms for me, I am lonely in the midst of a multitude. My health is not good. . . . The future is veiled, but this is true—all things work together for my good, if I love God. Pray for me that I may honor God by walking uprightly." Yes, the hand that guided the pen to write these words is now powerless in death; but God was with her to the end, and she rests from her labors. We hope to greet her soon on the immortal shore.

Tuesday, May 27. Yesterday and to-day assisted Dr. Hutchinson in arranging matter for another No. of the Millennial News; and this P. M. conveyed him to West Shefford, where I gave a discourse on the "better country" to a larger audience than I expected to see at this busy season of the year. The Rev. J. Walton—the Methodist circuit preacher—was among the hearers and took part in the services.

Sunday, June 1st. Preached twice in the union chapel in West Hatley, to larger congregations than they have had there—except on funeral occasions—since the dedication. In the evening I had a good hearing in the meeting-house in Cassville; and on Monday returned home to spend two or three days before returning to Waterloo to our annual conference.

Thus day by day life glides away—
Adown the stream of time,
But faith espies before her rise
The hills of the heavenly clime.

And when the voyage is over, I hope to meet with all "the excellent of the earth" where "there shall be no more curse."

J. M. O.

Stanstead, C. E.

A Synopsis of Revelation and of Chronology.

BY JAMES SCOTT, EDINBURGH, SCOTLAND.

God gave us his word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty and chief end. But as the future purpose of God is confessedly not understood, but is evidently misunderstood by nearly our whole clergy and people, there must be some great cause for this general misapprehension. That cause is this: the visible Church 1500 years ago fell away from the faith of the Bible, or "gospel of the kingdom" and "hope of Israel," and set up what Paul calls "a lie" instead of it. Now the proof that neither the truth fallen away from, nor the lie set up in its place, has ever been found out by Protestants or since the Reformation, is the fact that all our standards contain, and our clergy teach, the light of the general resurrection of the just and unjust of the human race, as to take place at the last judgment after the 1000 years of Rev. xx. Such a resurrection completely denies "the resurrection of life" and reign of all the saints with Christ during the millennium, as most explicitly taught in the Bible. Neither the term nor the doctrine of a general resurrection of the just and unjust together is to be found in the Scriptures, but the two resurrections—1st, of life, and, last, of damnation—are expressly taught, and the figment of "the general resurrection" is proved to be constructed by wresting and confounding together the texts which prove these two opposite resurrections, between which the Bible fixes the millennial kingdom. The doctrine, therefore, is entirely false, and is the basis of the great apostasy, and the refusal of our clergy to test by the Scriptures the proofs of the truth of "the gospel of the kingdom" fallen away from, or of the sophistry of the lie of the general resurrection, perpetuates the apostasy.

The great fundamental and essential difference between the systems of the future taught in the Bible on one hand, and in the national standards, creeds, and systems of theology on the other, is this: The Bible most explicitly teaches two future literal resurrections of the dead, namely, that of all the just before, and all the unjust af-

ter, the millennium of Rev. xx.; while the standards most expressly teach only one general resurrection of the just and unjust together to the last judgment which is the limit of revelation. Necessarily resulting out of that systematic derangement of revelation and fundamental error in the standards constituting the apostasy, there are only two worlds between the creation of Adam and the last judgment of his race, namely, the old, and the present world, which our clergy say shall continue till the last judgment; whereas the Bible most expressly teaches us of three, namely, 1st, the old world ending in the deluge; 2d, the present world, to end in the judgment of the ungodly scoffers of the last days and burning of this earth before the 1000 years; and, 3d, "the world to come"—the "new heavens and the new earth," or heavenly inheritance of the everlasting covenant, beginning with the millennium, and not ending at all, but merging into eternity at the last judgment. When this faith of the Bible was fallen away from 1500 years ago, "a lie" or false system was set up, instead of it, and the Greek, Roman, and Protestant sects to this day teach that "lie" in "the general resurrection of saints and sinners together to the last judgment;" which completely denies the gospel of the coming and kingdom of Christ, and the resurrection of life and reign of the saints with him during the 1000 years—denies the hope of Israel, confounds together as one the present and future, or fallen and restored worlds spoken of by all the prophets and apostles, and makes the future of revelation, or revealed purpose of God, a chaos of contradiction and impossibility.

Bishop Russell, one of the most zealous advocates of the system of the standards, has stated that "no man competent to judge in the matter can deny that the Jews for centuries before Christ, and the Christians till the fourth century after Christ, held as their universal and undisputed faith the coming of Christ, and the resurrection and reign of all the saints with him during the millennium." Now, as the Jews and Christians, during those centuries, were the only church of God upon earth, and that was their universal and undisputed creed, it should be plain to every man of common sense that it is impossible that the modern creed of "a general resurrection after the millennium," then coming into existence, could do so, except by a falling away from the ancient creed, the very truth of the Bible, and the one faith and hope of the Israel of God, of which it is a complete and most subtle contradiction.

If this impugned system of the standards had been true, it is incredible but that some of the clergy would long ere now have vindicated it from these charges, by a clear refutation of them. The reason why the ablest of them all have shrunk from the open attempt, is, because the more they inquire, the less courage can they have for the task. As no such term nor doctrine as that of "a general resurrection," or judgment of the raised saints and sinners of the human race after the millennium, is contained in the Bible; but is proved to be a piece of subtle sophistry, or "a lie," constructed by the wresting and perversion of most of the passages quoted to prove it; it is very astonishing that our clergy, with all their loud zeal for reform, have not long seen, confessed and rejected this fundamental error of the apostasy, and reformed their standards. As the testimony of Scripture and the facts of early history cannot be overthrown, I challenge the severest scrutiny of these two creeds; in which the false theory of man's devising in the standards will certainly shrink into nothing, and perish as "a lie," and the sooner the better for us all.

If the universal and undisputed belief of God's people, for centuries before and after Christ, regarding the renovation of all things at the end of 6000 years, be true, and if the last judgment be the limit of revelation; and "the world to come," "the new heavens and new earth," and inheritance of the everlasting covenant, belong exclusively to the millenium of Rev. xx. and to no possible time either before or after it; then it is our incumbent duty to know when that kingdom of glory, for whose coming we are commanded to wait and to pray, is near at hand. And though Christ tells us that no man shall before-

hand know the very day or hour when the Son of Man shall come, yet both he, and Paul, and John, give us distinctly to understand that we ought to know its near approach from the signs and the dates given to indicate it; and we know that Christ's ecclesia shall both know and be waiting and ready for it. But we know also, that just as the deluge came upon the unbelieving antediluvians, to their destruction, so Christ, and Paul, and Peter, and John, give us abundant warnings that "the end of this world," the "day of judgment and perdition," shall suddenly come upon the ungodly scoffers of the last days, even upon the men who will neither know nor obey the gospel of the kingdom of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) "in that day" of his millennial kingdom. 2 Thess. 1: 6-10. "Seeing, then, that we know these things before, let us beware lest we also, being led away with the error of the wicked, fall from our own steadfastness; but grow in grace and in knowledge of our Lord and Savior Jesus Christ." 2 Peter iii. 17.

How far, then, do we stand from the close of the 6000 years, and the end and burning up of this fallen world and beginning of the millennium? By the subjoined Chronological Chart I prove that we are only about ten years to the close of the 6000, and, for aught that any man can prove to the contrary, the second coming of Christ, the resurrection of all his saints, and the great day of wrath,—the judgment and perdition of the scoffers of the last days which precede the millennium,—may be even at the very doors.

A CHART OF TIME, FROM THE CREATION OF ADAM TO THE LAST JUDGMENT, COMPRISING.

1. The Old World; 2. The Present World; 3. The World to Come.

1. CHRONICLE OF THE OLD WORLD, ENDING IN THE DELUGE.

Proofs.	Ages.	Periods.	Yrs. of the World.
Gen. 5: 3	Adam	130	130
" " 6	Seth	105	235
" " 9	Enos	90	325
" " 12	Canaan	70	395
" " 15	Mahalel	65	460
" " 18	Jared	162	622
" " 21	Enoch	65	687
" " 25	Methuselah	187	874
" " 28	Lamech	182	1056
" 7: 6	Noah & Deluge	600	1656

2. "THE WORLD THAT NOW IS," TO END IN THE CONFLAGRATION.

Proofs.	Ages.	Periods.	Yrs. of the World.
Gen. 8: 13	Deluge	1	1
" 11 10	Shem	2	3
" " 12	Arphaxad	35	38
" " 14	Salah	30	68
" " 16	Heber	34	102
" " 18	Peleg	30	132
" " 20	Reu	32	164
" " 22	Serug	30	194
" " 24	Nahor	29	223
" " 32	Terah's Life	205	428
Ex. 12: 40, 1	Exodus	430	528
Num. 10: 11	Kadesh	1	529
Josh. 5: 6	Wilderness	40	569
" 14: 7-10	Division by lot	5	574
Acts 13: 20	Judges	450	1354
" " 21	Saul	40	1394
2 Sam. 5: 4	David	40	1434
2 Chron. 9: 30	Solomon	40	1474
" 12: 13	Rehoboam	17	1491
" 13: 2	Abijah	3	1494
" 16: 13	Asa	41	1535
" 20: 31	Jehoshaphat	25	1560
" 21: 2	Jehoram	8	1568
" 22: 2	Ahaziah	1	1569
" " 12	Athaliah	6	1575
" 24: 1	Joash	40	1615
" 25: 1	Amaziah	29	1644
2 King 14: 2, 17,			
23 & 15: 1-5	Interregnum	11	1655
2 Chron. 26: 3	Uzziah	52	1707

" 27: 1	Jotham	16	1723
" 28: 1	Ahaz	16	1739
" 29: 1	Hezekiah	29	1768
" 33: 1	Manasseh	55	1823
" " 21	Amon	2	1825
" 34: 1	Josiah	31	1856
" 36: 2	Jehoahaz	(3 mth.)	
" " 5	Jehoiakim	11	1867
Ezra 1: 1	Captivity	70	1937
	Cyrus	9	1946
	Canon of Ptolemy,	529	2475
	verified by calcula-	1860	4335
	ted eclipses.	1656	5991

3. "THE WORLD TO COME."

Is expressly stated to be a thousand years and "a little season" till the last judgment and close of God's revealed purpose when it does not end, but merges into eternity.—Rev. xx. 3, 7, 10, 13. These things prove that we are now just about ten years to the close of the millennial kingdom of glory, before which the day of judgment and perdition of the scoffers of the last days and burning up of the earth must come, and may be at hand.

NOTE. Two or three errors into which Mr. Scott has fallen in the above, are considered in the editorial columns. Ed.

Various Views of Daniel's Dates.

Dear Bro. Bliss:—on my arrival at home yesterday I found your note of the 28th ult. awaiting me; and as I have to leave again immediately my answer must be hastily written. I recollect telling you I had the work you mention, but had forgotten the promise to which you refer. Permit me now to redeem it, and to comply with your request.

While a day in the prophetic Scriptures began soon after the Reformation to be regarded as the symbol of a year, and the 1260, 1290 and 1335 days of Daniel 12th. were thus interpreted, I am of opinion that the prophetic number of Dan. 8: 14, because of the peculiar phraseology employed, was not so early explained on this principle. This may be seen by the manner in which it was treated by the writers of the 16th and 17th centuries. The Rev. THOMAS BRIGHTMAN of England, who died in 1607,—the author of a valuable apocalyptic commentary; to which is added in the Amsterdam edition of 1644, "a most comfortable Exposition of the last and most difficult part of the Prophecies of Daniel,"—says on Dan. 12: 11, 12, "The prophet useth, when natural dayes are understood, to adde, and put to their termes, whereby to know them, as unto evening, morning, 2300 dayes, chap. 8: 14, which bounds being here wanting, we are not to think of any other dayes, than before of the weekes, [Dan. 9: 24] whereof every one did signify a weeke of years: after which account every day must be taken for a yeare." Accordingly he computed the 1290 days began with "the times of Julian the apostate" and would "be out at the yeare 1650 exactly, when a time, times and a half time" would also expire; and the 1335 days beginning at the same epoch would "end at the yeare 1695" when he expected "the defacing and utter abolishing" of the power of the Turks, and when "the saints shall see new Jerusalem coming downe from heaven, themselves inrold thereof, dogs excluded, and whatsoever is unclean, hunger and thirst to be farre off, all rooted out, and all teares taken away forever."—Exp. p. 325.

You are aware that "the pious and profoundly learned JOSEPH MEDE," who died in 1638, did not interpret the 2300 days on the year-day principle, and for the same reason given by Brightman; while he held the 1260 days to be so many years. Of the 1290 and 1335, he says: "For my part, I think the meaning of those days in Daniel to be to another purpose than to design the end of the world. Secondly, That they are not to be reckoned one upon the head of another,* but both from one and the

* Mr. Mede says ALSTEDT held these two numbers together, so "making 1290 to the end of the world, which reckoned from the destruction of Jerusalem will come out Anno Christi 2694;" but as this reckoning embraced the 1000 years of Christ's reign, the 42 months of Antichrist would be finished, and the millenni-

same beginning. Thirdly, That their epocha is not the destruction of Jerusalem by Titus, but that profanation of the temple by Antiochus Epiphanes, which the angel but newly mentioned in the same vision; whereas that of the destruction of Jerusalem by Titus was in a vision some years before, and not like to be referred hereunto, and that which was so newly mentioned, in the same vision overslipped. Yet I am not of Junius his mind neither, who would have them taken for bare days, and determinated in the persecution of Antiochus: I suppose them propheticall dayes, that is, so many years, and their times already expired,"—Works pp. 601-2. The last of his "three treatises upon some obscure passages in Daniel" is entitled—*Revelatio Antichristi, seu de numeris Danielis* 1290, 1335. cap. 12: 11, 12; but not being able to translate the Latin, I would simply remark that he was of the opinion that the former period terminated about A. D. 1123, and the latter in 1168.

LORD JOHN NAPIER, a Scotch nobleman, and the celebrated inventor of logarithms, in his "Plaine Discovery of the whole Revelation of St. John," printed in Edinburgh in 1645, says of the periods in Dan. 12th, "the greatest terme is expressed to be 1335 propheticall dayes, which [by the first proposition] meaneth 1335 yeers;" and beginning them "in the days of Julian the apostate," A. D. 365, they would terminate in 1700, when he expected "the end of all wonders even the wonderous and great day of the Lord." He also regarded the 1260 and 1290 days as so many years, but says nothing of the 2300, which in an argument respecting the time of the advent, I think would not have been omitted had he considered them the representatives of years.

SIR ISAAC NEWTON, born in Lincolnshire, Eng., in 1642, says of this period in his "Observations on the prophecies of Daniel," after citing ch. 8: 13, 14: "Daniel's days are years, and these years may perhaps be reckoned either from the destruction of the temple by the Romans, in the reign of Vespasian; or from the pollution of the Sanctuary by the worship of Jupiter Olympius" ["in his temple built by the Emperor Hadrian, in the place of the temple of the Jews"]; "or from the desolation of Judea, made in the end of the Jewish war, by the banishment of all the Jews out of their own country; or from some other period, which time will discover."—p. 136 *Borthwick's London ed. of 1831.*

Again, speaking of the sixth horn which appeared on the head of the rough goat, he remarks: "Such a little horn was the kingdom of Macedonia, from the time it became subject to the Romans. This kingdom by the victory of the Romans over Perseus, king of Macedonia, Anno Nabonass. 580, ceased to be one of the four horns of the goat, and became a dominion of a new sort: not a horn of the fourth beast, for Macedonia belonged to the body of the third: but a horn of the third beast of a new sort,—a horn of the goat which grew mighty but not by its own power, a horn which rose up and grew potent under a foreign power—the power of the Romans. . . . This last horn is by some taken for Antiochus Epiphanes, but not very judiciously. A horn of a beast is never taken for a single person: it always signifies a new kingdom, and the kingdom of Antiochus was an old one. . . . The horn cast down the sanctuary to the ground, and so did not Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days; and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did not last so many natural days. These were to last till the time of the end—till the last indignation against the Jews; and this indignation is not yet at an end. They were to last till the Sanctuary which had been cast down should be cleansed, and the sanctuary is not yet cleansed."—pp. 134, 157-8.

These are the only "Observations" I find him begin about A. D. 1694. That MELANCTHON was also in favor of adding the 1290 and 1335 days together, and regarding them "as denoting the years through which the world was to subsist from the time of Daniel," may be seen by reference to D. N. Lord's Exp. of the Apoc. pp. 238-9.

making on the commencement and termination of this propetic number, while of the 1290 and 1335 days, he says nothing. He held that "Daniel's prophecies reach to the end of the world, and there is scarce a prophecy in the Old Testament concerning Christ which doth not in something or other relate to his second coming," but does not affirm in so many words that the prophecy of chap. 8th is of this class; yet this may be fairly inferred from his statement that "the prophecy of the Son of man coming in the clouds of heaven [ch. 7th.] relates to the second coming of Christ," and that "under the type of the ram and he-goat the times of all the four empires are again described."

As you have, doubtless, Bp. Thomas Newton's Dissertations on the Prophecies in your library, and can examine them for yourself, I make no extracts. The views of Faber, and others have been already given in the Herald.

In the *British Colonist*—a paper formerly published in Stanstead, C. E.—under date of May 31st, 1827, appears the following article credited to the *Vt. Chronicle*, which gives the prophetic views of the Rev. EDWARD IRVING, from which it appears he adopted the Septuagint reading of Dan. 8: 14:

"Mr. Irving supposes the 1260 years ought to be reckoned from A. D. 533, at which time the Justinian Code, which greatly enlarged and strengthened the Papal power, was promulgated. The period would then terminate in 1793, the era of the French revolution. The 'two witnesses,' the Old and New Testaments, were slain, when infidelity was established in France 1793; and their 'resurrection' took place in 1797, when religious worship was restored in that country the missionaries were sent to Otaheite and the Serampore translations were commenced. In 1823, the 1290 days, mentioned in Dan. 12: 11, closed. The 'scarlet-colored beast,' is the spirit of infidelity personified in Napoleon, and destined yet to re-appear, and to fall in the battle of Armageddon in the Holy Land. Daniel's 2300 days, (2400 according to Mr. I. following the Septuagint,) will terminate in 1847, in which year, he says, 'true worship will be restored in Jerusalem.' The 1335 days, (Dan. 12: 12,) are to close in 1867, when the millennium is to commence. The world is now on the eve of most terrible convulsions, in which England will have her full share. Such is the outline of Mr. Irving's theory. He specifies many events that are soon to happen, and, on the correctness of these predictions, stakes his credit as an interpreter of prophecies."

I might add that since writing the article on the different readings of Dan. 8: 14, given in the Herald of Feb. 9, 1861, I have corresponded with DR. JOSEPH WOLFF, and in answer to one of my questions, he says: "Manuscripts among the Jews in Bokhara of Daniel have the date 2400, and I believe this to be the correct one. The manuscript is written upon skin, and believed to be from the last temple." Dr. Wolff now rejects the year-day principle of interpretation, and holds to what the Rev. E. B. Elliott calls the "day-day system." If my letter to him and his reply, would be of interest to your readers, perhaps I may be at liberty to give them hereafter. *

In conclusion, allow me to say for your encouragement that I am much interested in your articles on Daniel. I regard them as valuable and would like to have them in book form, as more convenient for reference. I believe I can say with an honest heart, I desire to receive all the light that God is pleased to give on the time of the Master's return, through whatever channel it may come; but deem it a Christian duty to weigh well the evidence on which any important theological proposition is based, and which I am required to believe. May the great Teacher endow us with all the wisdom and grace we need in these times which try men's souls, and bring us to the enjoyment of all purchased and promised blessings in his heavenly kingdom. I remain yours, as ever,

J. M. ORROCK.

Stanstead, C. E. June 3rd, 1862.

* We should be pleased to have them if convenient. Ed.

Our Sunday School.

BRO. BLISS:—The following, which I clip from the Providence Evening Press of yesterday, will give the readers of the Herald a very fair representation of our Sunday School Exercise on last Sunday Evening.

SABBATH SCHOOL EXERCISE.—The crowded audience which assembled at the Church of Yahveh last evening showed there is no diminution in the interest with which the public regard the quarterly exercise of the model Sabbath School connected with this church. The reason for this unusual manifestation of interest is a plain one. The principle upon which the study of the Scripture is pursued at this school is novel, and is specially adapted to give vivacity to the exercises of recitation. The arrangement of the lessons last evening was a highly pleasing one. The passages of Holy Writ and of sacred poetry which were recited had reference to the ritual feasts of the Jewish Church and to the institutions of Christianity of which they were the types. There was so much tact and method in the selection and collection of these passages that the whole presented a grand and comprehensive picture of the subject, concentrating almost everything that is found in the Bible relating to it both historical and doctrinal. A great number of text from the different parts of the sacred volume were thus classified in such a manner as to appear in their proper connections and mutually reflect light upon each other. The repetition of these texts from memory by the scholars occupied upwards of an hour. During this period not a question was asked, but the children took the exercise entirely into their own hands, each succeeding the other in the proper order, with the utmost promptness and without the smallest failure or even hesitation. Whole chapters were recited by infantile voices with an exactness that was really surprising. The children were addressed by Rev. J. C. Fletcher and Jno. J. Ladd, Esq. who highly complimented them on the successes of the evening.

Here follows one of the sacred pieces of poetry by brother Orrock, which was repeated by one of the members of the High School in our city, with very good effect and referred to above.

THE PASSOVER.

Near the silent hour of midnight
The angel of Death, unseen,
With noiseless wings sped onward,—
With vision unearthly keen,
To breathe in the face of the sleepers—
The first-born of Egypt's land,—
That poisonous miasma
Which they could not withstand.

A wail was heard at midnight:
It rose on the balmy air
From peasant's tent and palace,—
From dwellings everywhere:
For the flower of the land had perished
Beneath the angel's breath,
And thousands, well in the evening,
Lay motionless in death!

'Twas thus, near the hour of midnight,
That Friend of the hapless slave—
The God of the Hebrew captives,
Arose in his might to save;
And in righteous retribution
For Israel's children slain
By order of Egypt's monarch,
'These entered Death's domain.

That dreadful hour of midnight
Brought joy to Israel's race:
For e'er the destroying angel
Passed through to smite the place,
With blood of lambs they sprinkled
The side posts of their door,
And when the angel saw it
Their houses were passed o'er.

Before the shades of midnight
Again bedimmed the plain,
And while their proud oppressors
Bewailed their thousands slain,
The tribes of rescued Hebrews
Were on their homeward way,
Rejoicing in the freedom
They had obtained that day.

That solemn hour of midnight
They never could forget:
For every year in Canaan
Around the board they met
To eat the paschal supper,
And tell of what was done
At that renowned passover
When God their freedom won.

There comes another midnight,—
Far worse than Israel knew,
In which the Lord of glory
Will all his foes subdue;
Then will destroying angels

Go forth at his command
To every cot and palace,—
To every sea and land.

In that approaching midnight
Darkness will be no screen:
Those only will be rescued
On whom the blood is seen;
Then seek "the blood of sprinkling"
Before it is too late,
For now the shadows deepen,
And now the angels wait.

J. M. O.

One object in giving publicity to these reports of our exercises, is to stir up our people to greater activity in the Sunday School cause. We think we have seen in our own city, some good accomplished among other denominations by what little we are doing in our public exercises.

Yours truly,

ANTHONY PEARCE.

Providence, May 27.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, JUNE 21, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our Receipts.

Our receipts are very meagre this week.

The first of July we shall have another paper bill of \$400.00 to meet, and we shall need the aid of the benevolent to enable us to do so.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

R. P. B. The writing on both sides of a sheet does not incommode us particularly, if distinctly written, as yours usually are.

Information Wanted.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

Will "Mrs. John Tenison," formerly "Miss Ellen Irvin," give us her P. O. address, that we may credit her \$2.00, received June 10th?

The P. O. address of Phoebe Densmore, that we may credit her \$4, received May 15th.

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of L. E. Bates.

Book Notice.

"The Parable of the Ten Virgins: in six discourses. And a Sermon on the judgeship of the saints. By Rev. Joseph Seiss, D. D. author of Last Times," &c. Philadelphia: Smith, English and Co., 23 North Sixth St. Boston: Gould and Lincoln. New York: Sheldon and Co. 1862.

This is a bound volume of 190 pages, on the interesting subjects named. Dr. Seiss is an able writer, and has here presented arguments worthy of consideration on many parts of this parable. We cannot, however, but feel him to be in error in his position that the foolish virgins have a period of grace extended to them after the coming of our Lord. The Advent, as we read the Scriptures, closes probation, and seals forever the destiny of each son and daughter of Adam.

Aside from these points of difference, these discourses contain much that we can endorse; and next week we purpose giving an extract of the tarrying of the Bridegroom.

Scott's Chart of Chronology.

Scott's Chart of Chronology, given in another column, comprises very few chronological inaccuracies. All that we notice are the following:

1. The Deluge. It was just a year and ten days lunar reckoning, or just a solar year, as will be seen by comparing Gen. 7: 11, and 8: 13, 14, from the commencement of the Deluge to the time the earth was dried; but as 600 years are given for "Noah and Deluge," which comprises the year of the Deluge, there should not be given an additional year for that period. It was "in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month" (Gen. 7: 11) that the fountains of the great deep were broken up; so that the flood commenced when Noah was 599 years, 1 month, and 16 days old. And it was in "the six hundredth and first year, in the first month, the first day of the month" (Gen. 8: 18), or in the day when Noah was just 600 years old, that "the waters were dried up from off the earth." As Noah was thus just 600 years old at the end of the flood, the 600 years given to "Noah and the Deluge," comprise the year of the Deluge; and to give another year to that is an error—though it is one often inadvertently made—as it twice counts that one year.

2. The sum of the years given to the time to Kadesh, to the Wilderness, and to the Division of land, 1, 40, and 5 years, making 46 in all, we regard as correct, but consider the years incorrectly distributed.

It is true that from the Exode to Kadesh was a year, and over for it was on the twentieth day of the second month, in the second year, that "the children of Israel took their journey out of the wilderness of Sinai," to go to Kadesh. Num. 10: 11, 12. But there were only 39, and not 40 years, in the wilderness, except as the year to Kadesh is included. For, "the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years," (Deut. 2: 14,) which was the last year in the wilderness. They returned to Kadesh "in the fortieth year, in the eleventh month, on the first day of the month," [Duet. 1: 3]. And yet "the children of Israel walked" only "forty years in the wilderness," Josh. 5: 6, and came out on the tenth day of the 1st month. Josh. 4: 10. Those forty years, therefore, must have comprised the year, and some over, before going to Kadesh, the month after returning there, the 38 years between the leaving and returning to that place, and the time of tarrying there at the first arrival, which must have been the greater portion of a year; and so making in all forty years. To reckon, therefore, forty years in the wilderness, in addition to the one year to Kadesh, which is included in the forty, is to twice reckon that one year.

This error is, however, just balanced by the omission of one year between the entrance into Canaan and the Division of the land. For at that time Caleb said, "Forty years old was I when Moses, the servant of God, sent me from Kadesh-barnea, to spy out the land. . . . And now, behold the Lord has kept me alive, as he said, these forty and five years; . . . and now, lo, I am this day fourscore and five years old." Josh. 14: 7-10. As Caleb was forty years old in the second year in the wilderness, when sent to spy out the land, he must have left Egypt at the age of 39, and entered Canaan, after 40 years, at the age of 79. And as he was 85 at the Division of the land, it must have been six instead of five years after entering Canaan. The whole time, therefore, from leaving Egypt to the Division of the land,

was forty six years, the sum given in the chart, but comprising only forty years between the Exode and Canaan, and six years after entering that land. This does not vary the result; but it is as important that the details, as that the aggregate be correct; for it is only by knowing the correctness of the successive steps, by which any given result is reached, that we can safely rely with confidence on its accuracy.

3. The other periods are unexceptionably stated and are precisely in accordance with our own estimate, arrived at fifteen or more years since, until we reach the Babylonian Captivity; when Mr. Scott falls into an error of ten years—the sum of all his preceding periods being erroneous only to the extent of the single year he has allowed for the Deluge, after once including it in the years given to "Noah and the Deluge."

For the time given to Cyrus, and for the period between Cyrus and Christ, Mr. Scott relies on the Canon of Ptolemy, verified as it is by calculated eclipses. The Canon truly gives 9 years to Cyrus, and 529 years more fill up to our A. D., making 538 years from the 1st of Cyrus to Christ. The same Canon, however, reckons Cyrus as the monarch from the time he besieged Babylon; which was two years before his conquest of it; so that from the fall of Babylon Cyrus reigned only seven years, which makes 536 years between its fall and our A. D., as given by all standard chronologers. The same Canon also, the accuracy of which has been thus often "verified by calculated eclipses," gives only sixty-six years for the time intervening between the death of the father of Nebuchadnezzar and Cyrus; so that to complete the seventy years of service to Babylon, it is necessary to commence that period from the time "Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant," 2 K. 24: 1, two years before the death of Nebuchadnezzar's father—and to end it with the fall of Babylon and death of Belshazzar, which was two years after Cyrus besieged the city, when he is regarded in the Canon as king. This makes the Canon in perfect harmony with the Bible and with all profane chronology.

The above chart of Mr. Scott reckons 70, 9, and 529, making 608 years between the 11th year of Jehoiakim, or 616 years between his fourth year and Christ; whilst the Canon of Ptolemy, which he endorses and on which he relies, reckons only 604 years between the death of Nebuchadnezzar's father and our A. D.; which, as we shall show, was 606 years from the 4th year of Jehoiakim;—a variation of ten years by Mr. Scott from his own recognized and only authority.

The Canon of Ptolemy, in giving only 604 years between the death of Nebuchadnezzar's father and the time of our A. D., gives only 43 years to Nebuchadnezzar,—reckoning his reign from his father's death. But while his father's death would be the proper event from which to date the reign of Nebuchadnezzar as sole monarch in Babylon, his first year, as reckoned by other nations, would be when he first came up against them; which was before his father's death, when he was only associated with his father in the government of Babylon, and not its sole monarch.

Berosus dates Nebuchadnezzar's expedition against Egypt in the year before his father's death and sole reign; but according to the Bible, it was forty-five years before the death of Nebuchadnezzar, who survived his father but 43 years; and therefore it was two years before his father's death. For the word of the Lord, as recorded in the 25th of Jeremiah, came to that prophet "in the fourth year of Jehoiakim, king of Judah, that was the first year of Nebuchadnezzar, king of Babylon," (Jer. 25: 1,) predicting that "These nations shall serve the king of Babylon seventy years," (v. 11.) Babylon came up "against Egypt, against the army of Pharaoh-necho, king of Egypt, which was by the river Euphrates, in Carmichael, which Nebuchadnezzar smote in the fourth year of Jehoiakim." Jer. 46: 2. And from that 4th year of Jehoiakim to the death of Nebuchadnezzar was just 45 years; for Jehoiakim reigned eleven years, (2 Ch. 36: 5, 6,) which, after the nations began to serve Babylon in his 4th year, was eight years. Jehoiachin succeeded him, reigned only three months, and was carried to Babylon in the 8th year of Nebuchadnezzar's reign—See 2 K. 24: 12. But "in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah; in the twelfth month, on the seven and twentieth day of the month," which lacked only three days of thirty seven full years, "Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison." 2 K. 25: 27, and Jer. 52: 31.

As the thirty seven years captivity of Jehoiachin were completed when Evil-merodach succeeded Nebuchadnezzar; and as there were eight years between the 4th year of Jehoiakim, when Nebuchadnezzar began his sovereignty over the nations, and the cap-

tivity of Jehoiachin, it is plain that the Bible gives to Nebuchadnezzar forty-five years, two more than the Canon, but commences them when his sovereignty began to be extended over the nations, two years before his father's death where the Canon begins it. And, as according to the Canon, commencing two years before the death of Nebuchadnezzar's father, only sixty eight years are completed when Cyrus commences the siege of Babylon, at which time the Canon dates Cyrus' sovereignty, the seventy years service of the nations to Babylon, are not ended till two years later, when Babylon is taken, Belshazzar the king of the Chaldeans is slain, and Darius the Median takes the kingdom; which is the Bible date of the first of Cyrus, and leaves only seven years for his undisputed reign.

Mr. Scott, like some others writers, has failed to notice that the period of seventy years predicted "in the fourth year of Jehoiakim," (Jer. 25: 1), was one of service to, and not necessarily a captivity in Babylon. The prediction was, "These nations shall serve the king of Babylon seventy years." (vii.) The period therefore must have commenced when Nebuchadnezzar commenced his conquest of the nations, which, as we have seen, was in the 4th year of Jehoiakim. It was not limited to the Jewish, but embraced many kingdoms; and that it was not a seventy years captivity, but a servitude that was then predicted, is affirmed in the condition: "The nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord, and they shall till it, and dwell therein." Jer. 27: 11.

The Jews refused to bow to the yoke of Babylon, as commanded. The Egyptians had taken Jerusalem. "The king of Egypt made Eliakim," the brother of Jehoiachin, the reigning king, "king over Judah, and turned his name to Jehoiakim. And Necho took Jehoiachin, his brother, and carried him to Egypt." 2 Ch. 36: 4. As the Jews were thus subject to Egypt, when Nebuchadnezzar smote the army of Egypt in the 4th year of Jehoiakim, their service was transferred to him. But Jehoiakim, not rendering willing obedience, "against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon." 2 Ch. 36: 6. Nebuchadnezzar seems, however, not to have carried him thither; for "Jehoiakim became his servant three years," 2 K. 24: 1. "Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in the temple at Babylon." 2 Ch. 36: 7. But at the end of three years, Jehoiakim "turned and rebelled against him. And the Lord sent against him bands of the Chaldees," &c. 2 K. 24: 1, 2.

At the end of eight years from Jehoiakim's 4th, he was succeeded by his son Jehoiachin, whom Nebuchadnezzar carried to Babylon, with the largest number of Jews that he at any time removed thither, in the 8th year of his reign.

These captives in Babylon being deceived by false prophets with the idea that their tarry in Babylon was to be short, Jeremiah wrote them to build houses there, &c., reminding them that God had said, "After seventy years be accomplished at Babylon I will visit you, and perform my good word towards you." Jer. 29: 10. This is the passage relied on by those who think the 70 years captivity began with that of Jehoiachin; but reference is evidently made to the 25th chapter, where God said, "When seventy years are accomplished I will punish the king of Babylon and that nation," (v. 12) i. e. when the 70 years service should be ended, which might be by their remaining in their own land, if they there rendered voluntary service.

Zedekiah, who was made king by Nebuchadnezzar on his removal of Jehoiachin, also rebelled; and again did the king of Babylon come up to Jerusalem, in his 19th year (2 K. 25: 8); when he burnt the temple, broke down the walls of the city, and carried the remnant of the people to Babylon—"to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescores and ten years." 2 Ch. 36: 21. And this is the passage relied on for dating the seventy years from the burning of the temple in the 11th year of Zedekiah.

The seventy years servitude of the nation to Babylon, however, was to be ended by the punishment of the king of Babylon and that nation, (Jer. 24: 12); which must have been in the night "Belshazzar the king of the Chaldeans" was slain, and Darius the Median took the kingdom." Dan. 6: 30, 31. A service to the king of Babylon could not continue after this conquest of the kingdom, whilst a captivity in Babylon might continue, as it did, under the Persians. Seventy years, as already shown, to end with this punishment of the king of Babylon, must be dated from the 4th year of Jehoiakim, when the Jews became subject to Babylon. Accordingly we find at the epoch, a decree from Cyrus permitting the return of the Jews and the rebuilding of the

temple, (Ezra. 1: 1-4). And a portion of the captives, about 48,000, then returned.

The building of the temple was hindered by enemies, and the work delayed eighteen years, to the 4th year of Darius. In his 2d year, Zechariah heard in vision an angel pray for Jerusalem, "against which Thou hast had indignation these threescore and ten years," Zech. 1: 12. And in Darius 4th year, God asks of the Jews, "When ye fasted and mourned in the fifth and seventh month, even in those seventy years, did ye at all fast unto me," Ib. 7: 5.

It is clear, from a comparison of Scripture with Ptolemy's Canon, that whilst from the 4th year of Jehoiakim, when the Jews began to serve the king of Babylon, to the 1st of Cyrus, when the supremacy of the Chaldeans had ceased, was just seventy years; so also, that from the 19th year of Nebuchadnezzar, when the temple was burnt, which was 18 years after the 4th of Jehoakim, when the service to Babylon commenced, to the 4th year of Darius, when the temple was rebuilt, which was also 18 years after the 1st of Cyrus when the service to the king of Babylon ended, was a period of 70 years. And all standard chronologers admit that if we reckon the 70 years from the burning of the temple, we must end them with its re-erection in the 4th of Darius; and that if we end them 18 years earlier, with the 1st of Cyrus, we must commence them 18 before the burning of the temple, in the 4th of Jehoiakim.

There is such unanimity among chronologers in respect to this point, it is so demonstrable by the harmony of sacred and profane chronology, sustained as it is by the Canon of Ptolemy, verified by eclipses, and it is so important that no one who desires the truth should be left needlessly to close his eyes to it, that we have devoted thus much space to this period in the hope that it will be intelligible to the intelligent—it being a period above all others, which chronologists acquiesce in as settled.

Aside from this, omitting the year given to the Deluge, which had been already included in "Noah and the deluge," and adjusting the time in the wilderness, by adding to Caleb the year given to "Kadesh," the Chart of Mr. Scott would give what we consider a correct adjustment of the periods from creation till we reach the 4th year of Jehoiakim. Its needed corrections therefore are few, and its general periods accurate.

Exposition of Daniel's Prophecy. CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

Mr. Cunningham, for Mr. Frere's view, refers to "Dialogues on Prophecy," vol. 1. p. 325:—adding in a note, "I have not seen Mr. Frere's 'Eight Letters on Prophecy,' nor have I read his 'Three Letters'; but from a recent Paper in the Investigator, it appears that he has not modified his original dates." On turning to the Investigator, we find an article of Mr. Frere's, in which is the following:

"I found (as I have already stated), that from that date, B. C. 603, to the prophetic epoch 1798, was a period of 49 times 49 years, and that a fiftieth brought me down to . . . 1847, Investigator, vol. 4, p. 147, A. D. 1824-5. Frere.

In the "Dialogues on Prophecy," to which Mr. Cunningham referred, we find "Anastasius," supposed to be Henry Drummond, Esq.; "Philaethes," Lord Mandeville; and "Sophron," Wm. Cunningham, Esq., represented as conversing as follows:

"Anastasius.—The next number in Dan. 8: 14, is 2300 days.

"Philaethes.—Does not Mr. Frere say that it ought to be 2400, and that it is so in the Septuagint?

"Sophron.—Yes, he does, but his position is quite untenable; and he has subsequently abandoned it; p. 259. * The fact is, that our common editions of the Greek Septuagint Bibles are printed after a copy in which there was this typographical error; an error acknowledged to be such, and what no scholar has dreamed of calling in question. The edition of the Greek Bible which is commonly used, is printed, as you will find it stated in Prideaux and Horne, not after that of the 70, but after that of Theodotion, made about the end of the second century. There are three principle standard editions of the Septuagint Bible, all containing the version of Daniel by Theodotion; viz. Complutensian, published in 1514; the Aldine, 1518; and the Vatican, 1587, from which the last English editions of the 70 have been chiefly taken; to these three we may add a fourth, being that of the Alexandrian text, published between 1707 and 1720. Besides these, there is one called the Chisian, 1772, which contains the Greek text both of Theodotion and of the LXX. Of all these six copies the Vatican alone reads 2400, all the rest agreeing with the Hebrew and our English Bibles. Moreover, the manuscript itself, in the Vatican, from which the edition was printed, has

2300, and not 2400, and therefore it is indisputable that the number 2400 is nothing but a misprint.

"Anastasius.—I entirely subscribe to Sophron's opinion. Mr. Faber is also culpable in taking another spurious reading from Jerome, namely 2200: and it is the more necessary to be on our guard against following Mr. Frere, because this error in chronology is not the only one, nor the most important, into which he has fallen; for, by attempting to set up the book of Esdras as an inspired book against the unanimous testimony of the whole Jewish and Christian churches united, he has held out a fearful encouragement to tampering with the subject of Inspiration." Dialogues on Prophecy, vol. 1. London, 1828. pp. 326, 27.

"Philaethes.—Does not Mr. Frere still support his alteration of the number 2300 to 2400 by this theory of sacred numbers?

"Anastasius.—I am sorry to say that he does; for nothing can be more unwarrantable than trifling with the text of the Scriptures, and arbitrarily presuming to alter it to suit any theory or scheme. There is no pretext whatever for [disputing the authenticity of the text; not even a various reading." Dialogues v. 1, p. 337.

* We do not perceive to what this page refers. That page of the "Dialogues" gives no light on the subject; and the "abandonment" has reference only to the authenticity of the Septuagint reading, as Mr. Frere still contended for the 2400 by a "theory of sacred numbers."

Answer to Bro. A. Pearce.

DEAR BRO. BLISS:—In answer to Bro. P.'s questions, permit me to say, that he is correct in his understanding as to how the Messianians would answer them; as also your own views on the subject. As I had already written before the Herald containing the questions came to hand, I will refer Bro. P. to those articles for a more full answer. The articles of faith adopted and put forth by Messiah's Church were the same as those adopted and held by the Second Advent church in Philadelphia. The act of change was to strike out in the name the word Advent, and insert the word Messiah's. If that made a new sect, we are one. What our faith is, Bro. P. and all others interested will see when the article referred to appears.

A word on another subject. I am implicated in the matter referred to by both Bro. Himes and Bro. Wardle, in reporting that Bro. Himes has changed his sentiments on the question of the dead. I will therefore state my reasons for reporting it, that he and others may know its origin; and if his preaching was misunderstood, he will have the chance to rectify and set his hearers right.

A letter from Boston, of Feb. last, said: "You do not come to Boston often enough to keep your friends straight. Bro. Himes preached last night, and avowed himself a believer in the sleep of the dead (or words to that effect), and wondered he had not seen it before, for the Bible is full of it," &c. I went to Canada, and stated this to friends there. Bro. Gates stated it to Bro. Himes. He answered as he has reported. On learning that answer I wrote my Boston correspondent, saying that Bro. Himes denies the charge of believing in the sleep of the dead. His answer is: "About Bro. Himes's change of sentiment Bro. Wm. Colin, the shoemaker, was my informant; said he heard Bro. Himes preach a sermon on the subject, and it was as good a one as ever he heard on the subject of Death-sleep, and others understood it the same."

This is all I know on the subject. My correspondent's name will be given if Bro. Colin demands it. As the subject has been introduced into the Herald I deem it just to all concerned to say thus much.

J. LITCH.

Dr. Bethune's Last Sermon.

A letter from Rev. Mr. McDougall, of Florence, Italy, published in the N. Y. Observer of May 22, 1862, gives an interesting account of the last Sabbath of Dr. Bethune, of New York, who died in Italy of paralysis of the brain; but preached on the Sabbath preceding his decease in the Free Church chapel. The coincidence between the subject of the discourse and his own attack of paralysis of the brain, which terminated so speedily, was very striking, and all the circumstances impart a peculiar interest to the sketch of the sermon, sent by Mr. McDougall.

Dr. Bethune selected his text from Matt. 9: 2, "And behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee."

Model Sunday School.

The Hartford correspondent of the Sunday School Times says:

"One of the best country Sabbath Schools in Connecticut is connected with the Congregational church in Plainville, in this county. It has been often men-

tioned in these letters. Its annual report, made by the superintendent last Sabbath, told of twenty hopeful conversions in connection with it during a few months past. 405 scholars have been on the roll during the year. Of these, 237 were adults, and 168 under eighteen years of age. Of course a large proportion of the fathers and mothers must be in the school. 188 were professed Christians, "not too old to go to Sabbath School." Of the forty teachers, ten were at their post every Sabbath during the year. The eldest of these, seventy six years of age, has been with his class at every session of the school for more than four years. What a pleasant record is this! Yet who shall say that too much has been done, even in the prosperous Sabbath school at Plainville?"

The War.

We are unable to announce the occupation of Richmond by the Union forces, as we had hoped to do in this number of the Herald. Nor are we able to give any very important information in respect to the details of the present struggle. Events of great magnitude are, however, to all human appearance, very imminent.

REBEL BARBARITIES.

The barbarity of the rebels toward our sick and wounded, during the retreat of Gen. Banks from Strasburg, is thus described by the Chambersburg Dispatch of the 27th inst:

"A number of soldiers who belonged to Banks' division, and who were among the sick and wounded in the hospital at Winchester, passed through this place at intervals all day yesterday. From them we learned that, as Banks was compelled to fall back to save his army from being captured, they tried to make their way as best they could to the Potomac. Many of them, however, who were weak from sickness or too much crippled from wounds to travel very fast, were overtaken by the rebel cavalry, who put them to the sword in the most merciless and cruel manner. Those who were too weak to be removed from the hospital paid the same fate, and even several female nurses were shot down in the most cold-blooded manner.

One of these men remarked that a number of men whom their comrades tried to take with them, who had the typhoid fever, and others who had been severely wounded, they were compelled, to save themselves, to hide in wheat fields along the road. The most of these, of course, for want of attendance and from exposure, will die there, or if discovered by the rebels, will, Sepoy-like, be put to death. O, horrible.

FRENCH DEFEAT IN MEXICO. The reported defeat of 4000 French troops at Puebla, Mexico, appears to be confirmed. They were greatly outnumbered by the Mexicans, and were repulsed with heavy loss. The affair may prove very disastrous to the rest of the French army now in Mexico. This event will afford a turning point to the singular policy of the French Emperor towards Mexico. It is possible that the disaffection already created on the subject in all branches of the French service, and the manifest difficulties ahead, may lead him to withdraw from the project of conquering Mexico and giving it a new government. But it is feared that he may be stimulated to renew his exertions on a grand scale, by pouring in large reinforcements in the autumn, and sweeping all resistance before him. It would certainly be curious if one of these governments of Europe, which seem to have been so concerned at the difficulties of our holding and pacifying a conquered country, should be so soon undertaken the very thing itself, and that, too, without any necessity, or moral and legal obligation, such as inevitably controls our action.

The state of Italy.

A correspondent of the N. Y. Independent writes as follows:

I see you are not well posted up of Italy. I have within a few weeks read sixty or more of letters, etc., from different parts of Italy. Her patriots are almost maddened by the infernal policy of the French emperor. The state of southern Italy is fearful. Organized atrocities at Rome, which, by aid and comfort of the Emperor, is made garrison, mint, recruiting ground for the ex-King of Naples. Language is inadequate to describe the horrible atrocities perpetrated by the bands of brigands so organized and sustained. Eighteen months since I wrote an article here: "America, United and Free—Italy, United and Free." You, as we hope and trust, have passed through, or nearly through the ordeal; but the imperial, regal and papal Floyds, Davises, and Masons are working their will on Italy conspirator fashion, and according to their degree.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Samuel Chapman.

HOMER, N. Y., Sunday, June 1st, 1862.

(Continued from our last.)

There, Bro. Bliss, I have now completed my journal up to date, and, on account of its length, I would gladly stop here, — but, with your permission, I will say a few words more, on another subject. In the Herald of May 24th I noticed a brief communication from Bro. M. Winslow, of Perry, Pike county, Illinois (one of my former fields of labor). It so much resembled the one he wrote three weeks before, in Herald of Apr. 5th, that I really supposed it to be the same letter, republished through mistake; but on looking at their dates, etc., I discovered my mistake. On reading those communications my heart was exceedingly pained. Until then I had supposed that the church I established there (of twenty-six prominent members) some eight years since was still in a prosperous state. Having left the church in "Bro. W.'s" care, he being its presiding officer, I confess I hoped much in the case; for he was an old '43 Adventist (the only one there), and was well posted in the doctrine. But he writes that the church had fallen, and a Baptist church established there on its ruins. O, gloomy thought to me! While I have my senses I shall never forget the burden of soul I had for that people, nor the pleasure I finally enjoyed when we saw the old Universalist, the infidel, and the common sinner daily falling before the power of truth, and submitting to God, — then buried with Christ in baptism, and raised in the likeness of his resurrection, — whose voice in exhortation and solemn prayer we so often heard in the sanctuary of the Lord. But that once happy and promising church, Bro. W. says, has fallen, and lost its visibility. Now comes the question what is the cause of this apostasy, or falling away? Bro. W. seems to think it is the zealous preaching the soon coming of the Lord, to the neglect of other biblical doctrines; very much, doubtless, like Noah and Lot, zealously engaged in their specific work. But we do not admit that we have neglected any important and appropriate truth, while preaching there or elsewhere. In every place we "preach Christ and him crucified;" we urge repentance towards God, faith in Christ, and holy living, without which none can be saved. When truly converted, we urge them to "put on Christ by baptism" (Gal. 3: 27), and not to neglect the Lord's supper. We preach the resurrection of the dead, the "everlasting punishment of the wicked," and the final inheritance of the saints, etc., etc. Now this being the case, pray tell us what needful "counsel of God" we have "shunned to declare," by means of which the church in P., or elsewhere, should have occasion to stumble and fall?

On sober thought, I am inclined to the opinion that Bro. W. has neglected to keep constantly before the minds of that people the evidence or positive assurance that the coming of the Lord is nigh at hand, just as the scriptures teach and signs of the times confirm. Perhaps they have neglected to "comfort one another with these words" (1st Thes. 4: 13 to 17), and have not "exhorted one another, and so much the more" as they saw, or might "see, the day approaching" (Heb. 10: 24). Had they done this faithfully, as we intreated them to do, it would have been "meat in due season;" and Christ said, "Blessed is that servant whom his Lord, when he cometh, shall find so doing" (Matt. 24: 46). Had the church in P. faithfully pursued that course, most likely it would have retained its visibility, and might have increased in numbers, two, three, or four fold, as the churches in Lewiston, Springwater, McDonough, and many other places have done — churches that I had the honor of establishing, as the fruits of preaching the same doctrine that I preached in Perry. Now Bro. P., like myself, was once a Baptist; and now, at this late hour, to suffer the Advent cause in P. to go down, and then rejoice so exceedingly in having a church of his former faith established on its ruins, looks to me very much like having backsliden from the Advent faith, — and reminds me of the Israelites in the wilderness, almost "Blowing the trumpet and sounding an alarm," as

in sight of the promised land, preferring to go back and feast on the leeks and onions of Egypt. But I forbear, by simply adding, "None of these things move me." I shall, therefore, continue at my work, the watchmen, who are not to hold their peace day and night, are instructed to do. Joel 2: 1.

I now expect to leave here for Syracuse some time this week, go from there to Manlius, and then proceed to Connecticut, my native State. Should I arrive at Hartford by the 12th, I shall then have been from home on this tour just one year. O, the changes that have occurred in that time! Pray for me, dear brothers and sisters, and continue to write.

My address hereafter, or until I write again, will be Hartford, Ct., care of Wm. R. Chapman.

Yours, Bro. Bliss, in the "blessed hope,"

SAMUEL CHAPMAN.

P. S. While at Spring Mills a few weeks since, grieving over the utter destruction of the church at Wileyville, and knowing that the Sabbath question with its attendant evils had effected its fall, and that the new church established on its ruins was by no means in a peaceful and prosperous state, I was, if possible, more than ever convinced in the belief that rejecting the first or Lord's day and observing the seventh as the Christian Sabbath is dishonoring Christ and displeasing in the sight of God. To my own mind it is manifest, from various authorities, that from and after the resurrection of Christ the first day of the week was by Christians honored and kept as the Christian Sabbath. In addition to authorities with which I was somewhat familiar, I noticed in the Herald of Feb. 18, 1860, in a communication from Bro. J. M. Orrock, a short extract on the Sabbath question. It was so directly to the point I was careful to note it on my scrap book. It was in these words: "Lord's Day. — Ignatius, one of the apostolic fathers, and Bishop of Antioch, A. D. 101, said, 'Let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days.'" While at the "Mills" I had occasion to quote this extract, but was unable to give direct authority, but supposed it to be from the book of the fathers. I therefore sat down and wrote direct to Bro. O., referring him to the circumstance, and asked him for his authority; to which he replied. And now, Bro. B., for the information of others, especially those who like myself have had occasion to grieve over the effects of modern Judaism (having obtained his consent), I wish you to publish Bro. O.'s letter entire; and I have enclosed it for that purpose.

Yours, S. CHAPMAN.

Letter from Bro. J. M. Orrock to Bro. S. Chapman.

MY DEAR BROTHER: — The words of the Christian father to which you refer were cited by me in my journal under date of Dec. 25th, '59, and, as I was not writing an elaborate article on the Sabbath question, I did not give my authority for the extract; but in answer to your interrogations I would remark, —

1. I gave the words as I found them on page 2nd of a tract published a few years ago at the Advent Herald office, entitled "The Christian Sabbath, the first day of the week." This tract, though anonymous, I suppose to have been written by Bro. Bliss, — the greater part of it having been given in an editorial in the Herald in July, 1852. The writer says: "IGNATIUS, Bishop of Antioch, A. D. 101, who lived contemporary with the Apostle John, only about half a dozen years after his death, says, 'Let us [Christians] no more sabbatize,' — that is, keep the seventh day, as the Jews did, — but let us keep the Lord's day. . . . Let every one that loves Christ keep holy the Lord's day, — the queen of days, the resurrection day, the highest of all days.'" 2. This extract from Ignatius is found *verbatim* on p. 113 of "The Sabbath Manual," by Rev. Justin Edwards, D. D., published by the American Tract Society.

3. Prof. M. Stuart, in his Commentary on the Apocalypse, Vol. 2nd, pp. 39-40, says: "The appellation, *Lord's day*, occurs nowhere in the New Testament, save in the passage before us [Rev. 1: 10], but it occurs twice in the Epistle of Ignatius to the Magnesians (about A. D. 101), who calls the Lord's day *the queen and prince of all days*." But

4. In my copy of the Epistles of the Apostolical Fathers, which is Archbishop Wake's translation, from the text of Vossius, — I find Ignatius speaking of the Lord's day but once, thus: "Be not deceived with strange doctrines; nor with old fables which are unprofitable. For if we still continue to live according to the Jewish law, we do confess ourselves not to have received grace. For even the most holy prophets lived according to Christ Jesus. . . . Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope; no longer observing sabbaths, but keeping the Lord's day, in which also our life

sprung up by him, and through his death, whom yet some deny. . . . How shall we be able to live different from him; whose disciples the very prophets themselves being, did by the spirit expect him as their master?" — *Ep. to the Magnesians*, ch. 3: 1, 3, 5.

Though this passage is explicit respecting the custom of "keeping the Lord's day," yet the absence of the other text shews that the copy which Archbishop Wake followed was different from that of Edwards and Stuart; and that, — as the editor of the Apocryphal New Testament remarks, — "there were considerable differences in the editions."

This is all the light I can give at present respecting the subject of your inquiry. Perhaps some one else can assist you further. That the primitive Christians observed the first day of the week in commemoration of our Saviour's resurrection and of the outpouring of the Holy Spirit, by meeting on it regularly for worship, is not, however, dependent on the genuineness of the reading in question. Such is the historical evidence in favor of their observance of it, that I have always felt satisfied that in keeping it we were walking "in the old paths — in the good way;" and loving the company I am in, I see no reason as yet for change.

I remain yours, looking for the mercy of our Lord Jesus Christ unto eternal life,

J. M. ORROCK.

"The New Sect," Messiah's Church.

BRO. BLISS: — Thinking that it may interest some of the readers of the Herald to have a history of the origin, designs, and fundamental principles of the "New Sect," I will give a brief sketch of MESSIAH'S CHURCH.

Soon after the doctrine of the pre-millennial advent of Christ, as taught by Mr. Miller, began to create an excitement in New England, the believers in the doctrine received the name of *Adventists*, to distinguish them both from the post-Millennialist and the Millenarians of the English school. Although there was at first no systematic organization of Advent believers, yet there was a general understanding that whatever peculiar views on general theological questions individuals might hold they should be held subordinate to the one common faith of the Lord's coming. But when, in 1843-4, the questions of the state of the dead and the final doom of the wicked were made prominent themes, both by pulpit and press, by those who held to the unconsciousness of the spirit in death and the final annihilation of the wicked (with the avowed purpose of making them a hobby), I felt myself conscientiously bound to dissent from those doctrines and expose their fallacies.

The result was, as might have been expected, division of feeling and interest. Those who held these views would not hear them opposed, and those who believed them dangerous errors would not countenance their propagation. Those entertaining what is called the orthodox view were disposed to speak on the subject, when they had occasion to do so, in the simple language of scripture, and proposed a compromise on that basis, which was rejected. The interest being thus divided, there could be no such thing as harmonious cooperation.

In addition to this materialistic question, many embraced the Arian and Unitarian view of Christ's character, others the age to come doctrine, and still others the seventh day Sabbath view, — and each by its votaries was urged with great zeal; and all ranged themselves under the general name of *Adventists*. Thus all were made to bear burdens which did not belong to them.

In addition to this, post-Millennialists complained of us for the assumption of a name which belonged properly to all who believe in the second personal advent of Christ, at any period.

In view of all these difficulties and objections to the name of *Adventists*, brethren with whom I was more intimately associated in sentiment and cooperation felt the necessity of a change of denominational name. We admired the name *CHRISTIAN*, but it was a generic name appropriated from the earliest age of the church to all believers in Christ, by the common consent of mankind. Then again, as a denominational name it had been appropriated by a people who had held and extensively propagated the materialistic and Arian or Unitarian faith, responsibility for which we desired to throw off; so that we could not adopt that name.

The Hebrew denominative of Christ, *MESSIAH*, would at once indicate our faith in Jesus as the *CHRIST*, in the Hebrew sense of the term — a personal, visible king, of the line of David, and heir to his throne — acknowledge him as our head, and infringe on the rights of no existing denomination. In connection with this name we could put forth a confession of faith expressive of our own views, and cease to be responsible before the public for sentiments which we regarded as dangerous and unscrip-tural. For these reasons the brethren associated in

conference in Pennsylvania and Canada West adopted the name of *MESSIAH'S CHURCH*.

But, so far as I know, no church in our connection has ever disfellowshipped a member already in the church, or refused to receive one into the church, for an honest belief in those doctrines. But we cannot consistently send forth under the sanction of our conference a man who held and will preach those doctrines, as a public teacher. To do so would be to sow the seeds of dissolution in our body, with our eyes wide open.

Whether we will invite a brother holding those obnoxious sentiments to preach in our pulpits, is a question which each church or minister must decide for themselves, in view of existing circumstances, and which no conference will decide beforehand.

From this plain statement it will be seen that our separate organization and distinctive name, together with our written confession of faith, has respect more to ministerial cooperation than church fellowship.

We love all who love our Lord Jesus Christ and His appearing; but we cannot afford to get up societies by the labor of years to be perverted by those who would sow discord by preaching heresy.

J. LITCH.

From Sister A. Colby.

BRO. BLISS: — We did not get the Herald regularly when in California, but could not think of doing without it. It was all the preaching we had on the subject. During two and a half years' time I was in California. I never heard a sermon on the subject of the second advent. All the preachers and churches are expecting the millennium to be ushered in through the preaching of a good time coming. It made me sad to see the people blindly led by the blind, and I did hope and try to pray that the Lord would send some of his able servants there to proclaim our coming King. I received a note from a sister after I left Petaluma, before I sailed, saying that two Adventists had come to that place, and given notice that they would lecture on the "coming of Christ;" but, as I see no mention of any such in the Herald, I fear they are not the right kind. Pray for California, and let us live for that day.

Yours in hope, A. COLBY.
Waterbury. May 17, 1862.

From Bro. D. I. Robinson.

BRO. BLISS: — I recently saw an article in the Herald on the fall of man — sinning in former state, and transmigration. I was sorry and surprised to see so long an article on that subject so briefly passed by.

I have been looking ever since for some further reply. I would suggest the follow thoughts:

1. There would be no more "Justice" in punishing us here for sins in a former state, if we did not know it, and what our offence was, than as though we had no such existence.

2. The fact that we have no memory or consciousness of such existence, or sin, is *prima facie* proof, negative but strong, against such existence or sin.

3. It does not solve the difficulty of the introduction of sin into the world, and the misery consequent, but removes it, at most, one step further back, with the same difficulties to solve after all.

4. The writer could not see the "Justice" of punishing children for the sins of the parents; but not seeing it, does not prove it unjust. But God says he "visits the iniquities of fathers upon the children unto the third and fourth generation." Now can we believe God? He does not hesitate to affirm it of his government; and we can all see hereditary traits of both body and mind descend from generation to generation, as he says. It is a sin in the parents, a curse or misfortune to the child, for life, but not the life to come. There he will be punished for his own sins only.

5. If this life is a punishment for a past life, it should make justice evident and perfect in all cases; and then it is not, in any fair sense, a trial or probation. But all scripture represents it as such, for a life to come. Then justice, in rewards and punishments, will be meted out.

6. If we have had one life without knowing it, we may have had a dozen, a thousand, a million, just as well and just as certainly, and may have many more.

7. The justice of God does not prevent the suffering of innocent beings; for Christ suffered, the just for the unjust; but it delivers them from suffering brought on them by others, (as Job's by Satan,) and makes it work for their higher virtue and a greater glory forever. All developments of virtue require a trial, and we may as well be tried by suffering, mortality, and bad example, as anything. Only that is real virtue which standeth all things, and comes off conqueror. It may be the fruit of a tree, or anything else, trial is trial, and true sufficient virtue resists. If we will secure God through

all, and against all, we shall be saved. If any temptation or suffering overcomes we fail. Supreme love to God over all is sufficient, and that only.

D. I. ROBINSON.

Brockville, Vt. June 4, 1862.

Earth's Coming Doom.

I read in ancient prophets
Of earth's coming doom,
Of a burning, fiery judgment,
Of skies veiled in gloom;

Read of Jehovah's terror,
On wicked nations hurled;
I read of woe and horror,
That shall seize a guilty world.

The heavens shall burn with baleful fire,
And worlds in ruin lay;
Jehovah, robed in vengeance dire,
Shall sweep their thrones away.

While burning heavens with thunders shake,
And lightnings blast the skies,
The dead their rocking graves forsake,
With terror and surprise.

The mutterings of the thunder
On Europe's shores we hear;
The nations stand in wonder,
And tremble all with fear.

Dissension, strife, commotion,
Are travelling hand in hand,—
Dregs of the "last vial's" portion
We drink in our own fair land.

Ye sons of pleasure, 'waken,
Ere skies in ruin rend;
Christian, for the conflict strengthen,
Prepare ye for the end.

G. H. K.

Reply to Bro. Daniel Campbell.

BRO. CAMPBELL:—In regard to your request, as found in the Herald of May 31, respecting my views of Shimeall's chronology, and the "errors specified by the editor of the Herald," I would now simply say, that I have not the time at present to devote to a question of such magnitude. And not being in possession of Shimeall's work on chronology, I do not think myself competent to decide whether the errors pointed out by the editor of the Herald, can be fully sustained or not.

But I will venture to say so much: I am of the opinion that the editor possesses an ability hardly second to any other man to detect errors in the chronology; and it is my opinion that Mr. Shimeall has made mistakes in his calculations.

But still, I do not perceive how mistakes in the chronology of the 6000 years simply, will materially effect the main argument respecting the termination of the prophetic periods in 1868.

I do not wish, however, to be understood as endorsing the argument of 1866-9, or any other definite time, (neither am I disposed to oppose it,) but I wish to be understood as saying that, if there should be errors in the 6000 calculation, I do not see how this would particularly effect the main argument of the termination of the prophetic periods in 1868. This must rest upon other evidence.

I am truly interested in this matter, and had I the works at hand, and the time to devote to it, I should not hesitate to undertake reviews.

But there are brethren who are competent, and I presume have both the time and the proper works at hand to enable them to review both the Reviewed and the Reviewer; and I should be much pleased to have some one just give the whole question a fair investigation; and I think the editor of the Herald desires it also.

Why will not some one undertake this matter? I have brethren in my mind that might do it with ability.

Say, will not Bro. J. Pearce, jr., L. Osler, A. Hale, or others, just give us through the Herald some of their thoughts on this subject? We hope so.

Yours truly, T. M. PREBLE.

Concord, N. H. June 10, 1862.

The two first named will endorse the specification of errors shown in Shimeall's chronology, as having been fairly and conclusively proved; and if any other one feels able to show the contrary, no one would be more pleased to see it done than the reviewer, who would promptly reverse any previous judgement, on his error being demonstrated.

Ed.

OBITUARY.

Died at Magog, C. W., March 13, 1862, Mrs. SALLY CURRIER, widow of Mr. Henry Currier, aged 76 years, 8 months, and 7 days.

She was born in Sandwich, N. H., from whence she removed thirty-three years since to Standstead Co., and settled with her husband in a new part of the country, where she lived until her death. About the age of twenty she experienced a change of heart, that lasted until her latest moments. Truly we can say of her that she walked worthy of the vocation wherewith she was called, having ever maintained a very high reputation as a mother in Israel; and truly she was a mother to us all. Although living in a new country, and used to the hardships of all new settlers, her faith in God was firm; and her love for all was fervent and constant. Jesus was all and all with her. She truly loved him because he first loved her, and the love of God glowed in each action and word. The love and peace of God, that passeth all understanding, was her's to enjoy. She was a member of the Baptist church; but still she looked forward to the time when Christ will come and consummate the hope of the church—when she should rise in the likeness of her master. She fell asleep in Jesus, after a short illness, leaving seven children and a large circle of friends to mourn her loss. The writer is a grand son of her's.

C. M. CURRIER.

P. S. New Hampshire papers please copy.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. . . . His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end." (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church,

and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette.*

"This book will prove a mine of interesting research."—*Montreal Journal of Literature.*

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press.*

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian.*

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard.*

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate.*

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News.*

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer.*

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle.*

"We like this work, and therefore commend it to our readers."—*Niagara Democrat.*

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican.*

"The enquiring Christian will find much to engage his attention."—*Due West Telescope.*

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary.*

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald.*

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator.*

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat.*

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal.*

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West.*

"A compendious collection of Second Advent essays."—*N. Y. Evangelist.*

"This is a remarkable volume."—*International Journal.*

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler.*

"It is a publication curious, interesting, and at-testing the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas.*

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald.*

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer.*

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist.*

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror.*

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph.*

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript.*

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plummer, Lak Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

DANIEL CAMPBELL,
GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss' Sacred Chronology	.40	.08
The Time of the End	.75	.20
Memoir of William Miller	.75	.19
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TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

	Price.
The Restitution	4 cts.
Osler's Persecutions	6 "
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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 21, 1862.

What is Home without a Mother?

What is home without a mother?
What are all these joys we met?
When her loving smile no longer
Greets the coming of our feet?
The day seems long, the nights are drear,
And time rolls slowly on;
And O, how few are childhood's pleasures,
When her gentle care is gone.

Things we prize are first to vanish;
Hearts we love to pass away,
And how soon, even in our childhood,
We behold her turning grey.
Her eye grows dim, her step is slow,
Her joys of earth are passed,
And sometimes ere we learn to know her
She hath breathed on earth her last.

Other hearts may have their sorrows,
Griefs that quickly die away;
But a mother lost in childhood
Grieves the heart from day to day.
We miss her kind and willing hand,
Her fond and earnest care;
And O! how dear is life around us.
What's home without a mother there?

Childlike Assurance.

A father came home from his business
at early evening, and took his little girl
upon his knee. After a few dove-like car-
resses she crept to his bosom and fell
asleep. He carried her himself to her
chamber, and said, "Nellie would not like
to go to bed and not say her prayers." Half
opening her large blue eyes, she
dreamily articulated—

"Now I lay me down to sleep,
I pray the Lord—"

then adding, in a sweet murmur, "He
knows the rest," she sank on her pillow,
in His watchful care who "giveth His be-
loved sleep."

Down Hill.

Not long since I had occasion to visit
one of our courts, and while conversing
with a legal friend, I heard the name of
John Anderson called.

"There is a hard case," remarked my
friend.

I looked upon the man in the prisoner's
dock. He was standing up, and plead
guilty to the crime of theft. He was a tall
man, bent and infirm, though not old.
His garb was torn, sparse, and filthy; his
face was all bloated and blood-shot; hair
matted with dirt, and his bowed form
quivered with delirium. Certainly I never
saw a more pitiable object. Surely that
man was not born a villain. I moved my
place to obtain a fair view of his face. He
saw my movement, and he turned his
head. He gazed upon me a single instant,
and then, covering his face with his hands,
he sank powerless into his seat.

"Good heavens!" I involuntarily ejac-
ulated, starting forward, "Will—"

I had half spoken his name, when he
quickly raised his head, and cast on me a
look of such imploring agony, that my
tongue was tied at once. Then he covered
his face again.

John Anderson! Alas! he was ashamed
to be known as his mother's son. That
was not his real name, but you shall know
him by no other. I will call him by the
name that stands upon the records of the
court.

John Anderson was my schoolmate, and
it was not many years ago—not over
twenty—that we left our academy togeth-
er; he to return to the home of wealthy
parents—I to sit down for a few years in
the dingy sanctum of a newspaper office,

and then wander off across the ocean. I
was gone some four years, and when I re-
turned I found John a married man. His
father was dead, and had left his only son
a princely fortune.

"Ah, C—," he said to me as he met
me at a railroad station, "you shall see
what a bird I have caged. My Ellen is a
lark, a robin, a very princess of all birds
that ever looked beautiful or sang sweetly."

He was enthusiastic, but not mistaken;
for I found his wife all that he had said,
simply omitting the poetry. She was one
of the most beautiful women I ever saw.
And so good, too—so loving, so kind.
Aye, she so loved John, that she readily
loved all his friends. What a lucky fellow
to find such a wife, and what a lucky wo-
man to find such a husband. John Ander-
son was as handsome as she; tall, straight,
manly, high-browed, with rich chestnut
curls, and a face as faultlessly noble and
beautiful as art ever copied. And he was
good, too; and kind, generous, and true.

I did not see John for four years. In the
evening I reached his house. He was not
in, but his wife and mother were there to
receive me, and two curly headed boys
were at play about Ellen's chair. I knew
at once they were my friend's children.
Everything seemed pleasant until the little
ones were in bed and asleep, and then I
could see that Ellen was troubled. She
tried to hide it, but a face so used to the
sunshine of smiles could not conceal a cloud.

At length John came. His face was
flushed, and his eyes looked inflamed.
He grasped my hand with a happy laugh,
called me "old fellow," "old dog," said I
must come and live with him, and many
other extravagant things. His wife tried
to hide her tears, while his mother shook
her head and said:

"He'll sow these wild oats soon. My
darling could never be a bad man."

"God grant it," I thought to myself;
and I knew that the same was upon El-
len's lips.

It was late when we retired, and we
might not have done so even then, had
not John fallen asleep in his chair.

On the following morning I walked out
with my friend. I told him I was sorry to
see him as I saw him the night before.

"O," said he, with a laugh, "O, that
was nothing; only a little wine party.
We had a glorious time. I wish you had
been there."

"John, could you have seen Ellen's
face last evening you would have trem-
bled. Can you make her unhappy?"

He stopped me with—

"Don't be a fool. Why should she be
unhappy?"

"Because she fears you are going down
hill," I replied.

"Did she say so?" he asked with a
flushed face.

"No; I read it in her looks," I said.

"Perhaps a reflection of your own
thought," he suggested.

"Surely, I thought so when you came
home," I replied.

Never can I forget the look he gave me,
so full of reproof, of surprise, of pain.

"C—, I forgive you, for I know you
to be my friend; but never speak to me
like that. I going down hill? You know
better. That can never be. I know my
own power, and I know my wants. My
mother knows me better than Ellen does."

But I could say no more. I only prayed
that God would guard him, and then we
conversed on other subjects. I could spend
but a day with him, but we promised to
correspond often.

To be continued.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or
six hundred dollars each year, by annual subscriptions;
and the following may be a suitable form of pledge for
that purpose.

We agree to pay annually in furtherance of the objects
of the American Millennial Association, the sums set
against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, "	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R.I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C.W.	5.00
H. E. Eaton, M.D., Rockport, Me.	5.00
Edward Matthews, Middlebury, O.	1.00
Mrs. F. Beckwith, "	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00

We leave a blank space here, which it is desirable to see
filled with names and amounts, of pledges of annual pay-
ments.

APPOINTMENTS.

At Lake Village, June 15; Bristol, the 22d; and at
Barnstead, Clark Meeting House, the 29th.
T. M. PREBLE.

A. M. ASSOCIATION.—The Standing Committee of the
American Millennial Association will hold their regular
quarterly meeting on Tuesday, July 1, 1862, 10 A. M., at
46 1-2 Kneeland street, Boston, Mass.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec'y.
Bridgeborough, N. J. June 12, 1862.

Lord willing, I will preach in Champlain, N. Y., June
15th; and 22d where the brethren may appoint.

D. T. TAYLOR.

The P. O. address of Elder I. C. Wellcome is
changed from Richmond to Yarmouth, Me.

NOTICE OF ELDER J. V. HIMES.

I shall commence a series of meetings in Melbourne, C.
E., Wednesday, June 18, and continue over the Sabbath,
or longer; and shall visit Danville, and other places in
the vicinity, as the door may open. My P. O. address will
be Boston, Mass., till the 15th of June, and after that
Melbourne, C. E., till the 25th. Those wishing lectures
on the signs and time of the nearness of the personal ad-
vent of Christ will address me without delay. J. V. H.

NOTICE.

Elder HAWKS, who for six years has been preaching for
the Bethel Church in this city, has resigned his charge,
and is now free to visit any field of labor that may need
his services. He preaches the first and second Sabbaths
in June at Newburyport, Mass.; June 10th and 11th at
Salem, Mass.; 12th and 13th at South Reading. Elder
Hawks may be addressed Providence. L. OSLER.
Providence, May 28, 1862.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Joseph Barker, \$15. For the above we have credited
to Donations \$5; sent you Tracts \$2.10; credited you to
Herald to No. 1127, \$2.26; credited A. Campbell, Kin-
cardine, to do., \$2.26; B. Smith and S. Shier, each to
No. 1127, \$3.30; Wm. Withers, Esq., to do., \$2.26.
Which leaves due the office \$2.18. We have not credited
anything to Ann Dalton, for the reason that we could find
no such name in Canada West. The Post Master of Kin-
cardine returned, a week since, the paper you ordered
sent to John Shier; but we now mail it to Reekee P. O.,
Kincardine, C. W. Is Mr. A. Campbell of your place and
Mr. A. Campbell of Frelton, C. W., the same person?

Wm. A. Manning. Sent you a package on the 11th
inst.

J. Litch. Mrs. L. Keele's paper was stopped by the P.
M. at No. 1086, about March 20th. There were fifteen
Nos. then due her, and so we credit her to No. 1114.

J. S. Brandebury, \$1. Sent Miller's Lectures, and his
Views, as you directed. J. Everett was credited \$1, to
No. 1119, or the 6th of May. M. A. F. owes \$4 on the
1st of July. The one of whom you enquire is the author
of a work advocating the annihilation doctrine. He is a
very respectable man, and more sound in his theology on
other questions than the majority holding his view. We
do not know that he favors the doctrine of the advent.

W. K. Stamp. Could not send No. 1096, and so begin
with 1097.

J. S. Garvin, \$2. Sent book the 17th, and credit you
to No. 1127. Can send you back Nos. of the present year,
excepting Nos. 13, 14, 15, 17, and 21.

Joseph M. Sargent, of Fountain, Wis., to whom we
credit \$1 to-day, we suppose to be the one for whom \$2
was received May 22d, and which we now credit to No.
1173.

A. M. ASSOCIATION.

The "American Millennial Association," located in Bos-
ton, Mass., was legally organized Nov. 12th, 1858, under
the provisions of the 56th Chapter of the Acts of the Le-
gislation of Massachusetts of A. D. 1857, for charitable
and religious purposes. The whole amount obtained by
donations, subscriptions, or sales of publications, is to be
expended in the publication of Periodicals, Books, and
Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknow-
ledged, and, at the end of the year, will be embodied in a

report. When there is any omission of the proper credit,
due notice should be at once given to
SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 17, 1862.

Wm. Stiles, Philadelphia, Pa.	\$ 5.00
A Friend in Philadelphia, per J. Litch.	10.00
Millennial Aid Society, Harrisburg, Pa.	16.25
Mrs. Mary A. Hardy, Groveland, Mass.	1.00
Mrs. Susan Woodcock, Worcester, Mass.	1.00
Miss H. P. Buttrick, Brooklyn, N. Y.	1.00
Alexander Wattles, Troy, Mich.	1.00
Joseph Barker, Kincardine, C. W.	5.00

Special Proposition.

"A friend to the cause" proposes to give one hundred
dollars towards the six hundred needed to publish the
Herald weekly the coming year, provided the amount be
made up by other contributors. This is not designed to
interfere with the pledges of annual payment, below.

Paid on the above, by

"A Friend of the cause"	\$10.00
By the same, 2d payment.	10.00
" " " 3d "	10.00
" " " 4th "	10.00

May the Lord raise up for the A. M. A. many such
"friends."

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydian-street
Burlington, Iowa	James S. Brandebury
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch,) Vt.	Dr. M. P. Wallace
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	R. Sturvesant
Dunham, C. E.	D. W. Sornberger
Durham, C. E.	J. M. Orrock
Derby Line, Vt.	S. Foster
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RECEIPTS.

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The No. appended to each name is that of the HERALD to
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number of 1861; No. 1101 is the Middle of the present
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close of 1862. Notice of any failure to give due credit
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Those sending money should remember that we have
many subscribers of similar names, that there are towns of
the same name in different States, and in some States there
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necessary to give his own name in full, and his Post-office
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New England, the county to which his paper is directed.
An omission of some of these often, yes daily, gives us
much perplexity. Some forget to give their State, and if
out of New England their County, while some fail to give
even their town. Sometimes they live in one town and
date their letter in that, when their paper goes to another
town; and sometimes the name of their town and office are
different. Some, in writing, give only their initials, when
there may be others at the same post-office, with the same
initials. Sometimes, when the paper goes to a given ad-
dress, another person of the same family will write respec-
ting it, without stating that fact, and we cannot find the
name. And sometimes those who write, forget even to sign
their names! Let all such remember that what we want, is
the full name and post-office address of the one to whom the
paper is sent.

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He sang the Antiphona, according to our custom and his own, of which one is : " O ! King of glory, Lord of virtue, leave us not orphans, but send the promise of the Father, the Spirit of truth, upon us. Alleluia." When he came to the words " Spirit of truth," he burst into tears, and wept much, and we with him. We read and wept again; indeed, we always read in tears. After mentioning that he was occupied in translating St. John's Gospel into Saxon, his pupil adds : " When he came to the third festival before the Ascension day his breathing began to be very strongly affected, and a little swelling appeared in his feet. All that day he dictated cheerfully, and sometimes said, among other things : ' Make haste, I know not how long I shall last. My Maker may take me away very soon.' " It seemed to us that he knew very well he was near his end. He passed the night watching and giving thanks. When the morning dawned he commanded us to write diligently what we had begun. This being done, we walked till the third hour with the relics of the saints, as the custom of the day required. One of us was with him, who said : ' There is yet, beloved master, one chapter wanting ; will it not be unpleasant to you to be asked any more questions ? ' He answered : ' Not at all : take your pen, prepare it, and write with speed.' He did so. At the ninth hour he said to me : ' I have some valuables in my little chest. But run quickly and bring the presbyters of our monastery to me, that I may distribute my small presents.' He

addressed each, and exhorted them to attend to their masses and prayers. They wept when he told them they would see him no more; but he said it was time that he should return to the Being who had formed him out of nothing. He conversed in this manner cheerfully till the evening, when the boy said: 'Dear master, one sentence is still wanting.' 'Write it quickly,' exclaimed Bede. When it was finished he said: 'Take my head in your hands, for I shall delight to sit opposite the holy place where I have been accustomed to pray, and where I can invoke my Father.' When he was placed on the pavement he repeated the Gloria Patri, and expired in the effort.—*Christian Treasury.*

How Two Heroines Died.

In the year 204, at Carthage, suffered two females, Vivia Perpetua and Felicitas.

Perpetua was a widow of two-and twenty, of respectable rank, great accomplishments, and, at the time of her trial, the mother of an infant child. With the other members of her family, except her father, she had embraced the Christian faith, and was about to be baptized, when information was lodged against her as being a disciple of the forbidden religion. She and her companions were kept under guard for some days before they were cast into prison; during this time Perpetua was visited by her father, who loved her with great affection. He knew the danger she was in, and grieved to lose such a daughter; he earnestly besought her to recant, and be restored to her afflicted family. Pointing to a vase which stood on the floor, she said: "Can you give any other name than vase to that vessel?" And her father answered in the negative; "Neither," added she, "can I call myself by any other name than that of a Christian."

Although she loved her father much, she knew her duty, "to obey God rather than man." Her father left her, and for several days she did not see him. During this period she was baptized, when she again gave herself to God, and besought him to give her patience in the time of trial.

She and her companions were at last cast into a dark dismal prison to await her trial. Vivia, being well educated, wrote an account of what they suffered. She says, "I was terrified at it, for I had never been in such darkness. O, fearful day! I was torn with anxiety about my infant; but by the aid of the deacons of the church my dear child was brought to me, and we were removed to a more open part of the prison, where I suckled the babe, who was dying of hunger. I then had to part with him again; but I was satisfied. I was as happy as if I had been in a palace."

The miserable father, forgetting his anger in his grief, learned that an examination of the prisoners was to place the following day, visited his daughter, and again implored her to recant. "Think," said he, "of your mother, your aunt; think of your little son, who cannot live without you." He then threw himself at her feet, weeping as if his heart were broken. She answered to her loving father's entreaties, "that while nothing on earth would have delighted her more than to please and obey him, she could not do so to displease and disobey God."

The next day she was summoned, while at dining with her fellow-prisoners, to the tribunal, to be examined in the presence of a vast concourse of people, who had assembled to witness the trial. Vivia's turn at last came, and she was about to confess that she was a Christian, when a noise was heard in the court. It was her father, forcing himself through the crowd, with her little infant son in his arms, to make, in that affecting manner, his last appeal to change her mind. The judge was moved to tears at this sight, and said, "Spare the old age of your father, and the helplessness of your infant!" then added, "Are you a Christian?"

She replied, "I am; I have lived, and am resolved to die, a Christian."

Her father was now ordered to withdraw; but lingering, as all fond parents would do in such trying circumstances, he received a blow from the staff of one of the officers.

Vivia says: "I felt that blow, given to my father, as if it had fallen on my own head."

The prisoners were then sent to their cells to await the execution of their sentence, which was to be thrown to the wild beasts. Perpetua sent to ask her father to allow her to have the company of her child during the few hours she had to live. He, however, refused to comply with her request, as he thought he might even yet induce her to sacrifice to the gods. But he sought an interview. She was grieved to have it; still she would not deny her father's request. He was admitted. Frantic with grief, he tore his hair, fell on the floor, used every entreaty; but to no purpose; her heart was in heaven. She trusted in Christ to the last and final hour.

Felicitas, her companion, had also a little infant daughter only a few days old. After a fervent prayer in her behalf, she, with the utmost composure, gave her over to her sister, and so appeared free from all earthly care.

The hour at last came when they were led to the amphitheatre, to witness a good confession before many witnesses. Perpetua and her companions went on with composed countenances and an easy pace, holding down their eyes lest the spectators might draw wrong conclusions from their being cheerful in the face of death. They sang a hymn, and then called on the magistrates and people to remember that they would have to give an account of that day's work. They then asked them to observe that they died in the faith of their Savior, "whom having not seen they loved."

The wild beasts were then let loose, and the poor women were made to stand by and witness the death of their male companions by the jaws of lions, leopards, and bears.

Their own turn came at last, when they were inclosed in a net and exposed to a wild cow. Perpetua met the first attack, and was thrown wounded to the ground; after which the cow ran against Felicitas, and made her a horrid spectacle even to look at. Faithful still, in such trying circumstances, Perpetua went to her aid, composed her disordered hair, and raised her to her feet. Perpetua then called her brother, and said to him, "Continue firm in the faith, love one another, and be neither frightened nor offended at our sufferings."

As the hour was late the spectators grew impatient, so they were let forward to the middle of the arena to be killed by the sword. Giving each other the kiss of peace, they presented themselves to the arm of the executioner. Felicitas was killed by a single blow; but Perpetua falling into the hands of a trembling gladiator, was often struck and wounded in vain. Preserving her fortitude to the last moment, she was observed calmly directing the soldier to the most expeditious way of performing his office; and then, without a groan, on the sands of the amphitheatre she fell asleep in Jesus.

For the Herald.

The Study of the Bible.

BRO. BLISS:—In pursuance of the work to which the Lord has called me, (viz. endeavoring to lead people to study the word of God,) I come again, with your permission, to speak through your valuable paper.

That most of your readers are Bible students, I have no doubt; and therefore I write the more freely, believing they will be all the more willing to have their pure minds stirred up by way of remembrance. Being conversant, to a considerable extent, with Christians of various names, I have been much grieved and perplexed with the fact that the Bible readers are few;—most, persons choosing to follow the opinions of others, rather than take the trouble to search for themselves. Few, comparatively, seem to think they have time to devote to this work. Modelled after the present fashion of meeting-going, which takes people from home from three to six times on the sabbath, and nearly if not quite every evening during the week; and busy with the necessary affairs of life, during the six days in which we are commanded to labor, how can they get time to read the scriptures? I speak now more particularly of those sincere Christians, scattered among congregations where there is little Bible preaching, as we know we are fallen upon times when "for doctrines are taught

the traditions of men," when "their ears are turned away from the truth unto fables," and "their fear toward God is taught by the precepts of men." Called out as I am to hold up the word of God among all with whom I mingle, my heart is often made sad by witnessing an opposition which would not exist were the examples of the Bereans more generally followed.

A lady, who was led a few months ago to "search the scriptures" for herself, and procured a reference Bible for the better carrying out of that design, gave me a few days since this testimony: I had asked how she was progressing in the good work, and she replied, "O, I move on but slowly, for you know I have not known much of the Bible before, and I find it so interesting; I have only got a little way in Leviticus, and wishing at my last reading to better understand some of the types, the references led me to Hebrews, and I spent an hour on three verses; but oh what a wonderful amount of light I received!"

I find great advantage in reading in course, (beside readings in various places,) and have recently found great benefit, while following the journeying of Israel, and their settlement in Canaan, from a recently published map of Palestine, giving both ancient modern names, with the location of the several tribes, etc.

I am persuaded, were the Bible read and studied more, people would better know what they believe, and why they believe it. Said a young man, whose attention has recently been called to the near coming of Jesus: "I find this is the word of God, therefore I believe it." Said another: "it reads all plain in the Bible, and I feel no opposition; but having been taught in the church that when I die I should go right to my inheritance I could see no value in the resurrection, and never hearing any of these things from the pulpit I have been led to think it did not matter whether I gave my attention to it; but now, since we have talked, I begin to understand what the inheritance is, and it looks so beautiful I desire more light. I have also commenced for the first time to read the bible in course."

I wish also to recommend the study of the word in a social capacity. I have been engaged in this for some months, together with a few others, with great profit. I say a few, for while most Christians give very good attendance at other meetings, we shall always find but few who meet to study the word. We find it blessed and profitable, for we come to learn the mind of our Heavenly Father, that we may walk in all his will concerning us, therefore the Holy Spirit is always present.

In turning over the leaves of the Life of Charlotte Elizabeth, which I have not yet had time to read, I was greatly interested in a little incident there recorded. One of her bible readers, a young Irishman, asked if she allowed him to engage in anything like controversy. She replied, most certainly. He expressed his gratification, adding that when a Papist, his attention had been called to the corruptions of the system by a young woman, who whenever any passage was read in regard to idolatry always asked how he could reconcile it with the practice of his church. And another young man said he might have read many times "The blood of Christ cleanseth from all sin," and remained a Papist still, had not one asked, "if the blood of Jesus Christ cleanseth from all sin, where the need of the penances, etc., of his church? and if cleansed from all sin, why have a purgatory to finish up the work? Then he said he began to feel as if the ground was cleaving beneath his feet, and he never rested till he knew for himself the saving efficacy of that blood. My mind was so impressed with the importance of such a process that I give it for the benefit of others.

In contending earnestly for the faith once delivered to the saints, I see not how we can avoid often being in something like controversy, and I also believe we can maintain in it the utmost love and kindness.

Satisfied of the importance of proving every doctrine clearly by the word of God, (not by a passage here and there, taken out from its connection,) but by the whole revealed mind of the

Lord, I often try them in this manner, and find nothing like the "sword of the spirit" to settle matters. When persons tell me they believe God is too kind to punish his creatures, for what seems to them only a few deviations from right, I have only to bring forth his own declarations on the subject, and then the controversy, if they have any, is between them and the Lord. When one says he believes God will annihilate the wicked, and he delights to think so, because it makes him a so much better God, I have only to give his word, and also remind them that the God of the Universalist is still better (as they esteem it), for he takes them all to everlasting happiness, irrespective of everything.

O, how essential, in the times in which we live, to have on the whole armor of God, that we may be able to stand against the wiles of the devil! I have just been reading the interesting letter of our dear Bro. Chapman in the Herald of June 14, and truly sympathize in his trials for the truths sake. I am also glad of the questions of Bro. Pearce and your replies, in regard to the Messianic conference. I was glad to learn through the Herald, a few weeks since, their disapproval of the modern church fashion of picnics, etc. The Lord forbid that we should ever be afraid of being "a peculiar people." Believing as I do, from the word of God, concerning the signs of the times, etc., that we are not far distant from the resurrection, with all its glorious attendant circumstances, I feel like "girding up the loins of my mind, and hoping to the end for the grace that is to be brought at the revelation of Jesus Christ," and to "be ready always to give a reason of the hope that is in me with meekness and fear."

X.

"The Bridegroom tarried."

This little sentence stretches through many ages. It also presents a very remarkable point in this parable. It asserts that the Bridegroom was much slower in coming than the virgins anticipated. He "tarried." They had to wait, and wait, and wait, before he came. This has been true of the people of God in every age. When Eve first took into her arms the first-born of human kind, she thought that now the promised Redeemer had come to crush the serpent and restore lost Paradise. "I have gotten him," was her joyous exclamation; "I have gotten him,—the man, the one that was to come." (Gen. iv. 1.) But it was only a murderer she had gotten. The coming of the promised One was still far away. When Simeon took the infant Savior in his arms, he said, "Lord, not lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." (Luke ii. 29, 30.) He supposed that the time for the fulfillment of all the promises had arrived; but it was only the precursory advent that he had lived to see. The time for the great consummation was still far off in the distant ages. The early Christians certainly contemplated the Saviour's coming as much nearer than it actually was. Many of them expected to see in their day the standard of his glory unfurled in the heavens, and trusted that his revelation was to occur whilst many of them still lived. Paul speaks of himself and his brethren as likely to be among "them that are alive and remain unto the coming of the Lord." (1 Thess. iv. 17.) He tells the Corinthians that his calculation was that they should "not all sleep" before the time would come in which "the last trump" would sound, and they "be changed." (1 Cor. xv. 51, 52.) And to the Hebrews he wrote, "Yet a little while, and he that shall come will come, and will not tarry." (Heb. x. 37.) James also wrote "to the twelve tribes which are scattered abroad, . . . stablish your hearts; for the coming of the Lord draweth nigh." (James v. 8.) Peter wrote to the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Peter iv. 7.) John wrote, "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (1 John ii. 18.) And yet those apostolic days all passed away, and still "the Bridegroom tarried." There are, indeed, hints and intimations in the apostol

ic writings that the Savior's coming was not so near as many anticipated. It has been very properly remarked that "the same St. Paul who addressed the Thessalonians in his Epistle as if they, yet alive, were to behold the coming of Christ, in his second warns them that his words were meant to justify no such certainty, inasmuch as that the day of Christ was to be preceded by a great and conspicuous apostasy. The same St. James who had spoken of the same coming as drawing nigh, introduces his assertion with exhortations of endurance, and illustrations drawn from the 'long patience' of the husbandman waiting for the fruit of the earth. The same St. Peter who in his first Epistle contemplates the end of all things at hand, and bids Christians hope for the 'grace to be brought at the revelation of Christ,' in his second obviates objections to the tardy march of the expected Judge, not by denying the fact, but by reminding his reader that the Lord is not slack as some men count slackness, but long-suffering to us-ward, and that the cycles of his providence are framed upon a scale in which one day is as a thousand years, and a thousand years as one day. And the same book of Revelation which promises the rapid return of Christ, unfolds an antecedent series of events, probably to occupy long-revolving ages."* But with all that, none of the first Christians ever supposed that the event for which they waited and hoped with so much anxiety would be delayed to this late day.

So, also, the companions and immediate successors of the apostles confidently expected that Christ would come in their day. About one hundred years after Christ, Clement wrote, "Let us every hour expect the kingdom of God." Barnabas also, about the same period, "The day of the Lord is at hand, in which all things shall be destroyed, together with the wicked one." Ignatius, of the same age, wrote to the Ephesians, saying, "The last times are come upon us: let us, therefore, be very reverent, and fear." But the age of the apostolic fathers also passed, and still "the Bridegroom tarried."

Cyprian wrote, in the third century, "Let us ever, in anxiety and cautiousness, be awaiting the sudden advent of the Lord. . . . The kingdom of God has begun to be nigh at hand." Hippolytus expected it about the end of the fourth or fifth century. So also Lactantius, and Ambrose, and Chrysostom, and Hilary, and Jerome, and Augustine. But the fourth, and fifth, and sixth, and seventh, and tenth, and additional centuries passed, and still "the Bridegroom tarried."

With the Reformation these expectations of the speedy coming of the Savior were revived with the revived Church. Savonarola spoke of the nearness of Christ's coming to take the kingdom. Luther said, "I have ever kept it before me, and I am satisfied that the last day must be before the door; for the signs predicted by Christ and the Apostles Peter and Paul have all now been fulfilled: the trees put forth, the Scriptures are green and blooming. That we cannot know the day, matters not; some one else may point it out: things are certainly near their end." Melancthon said, "We may be sure that this aged world is not far from its end." Leo Juda said, "The time of his glorious last coming to judge all the world, both quick and dead, is now already nigh at hand." Latimer said, "The last day cannot be far off. . . . Preadventure it may come in my days, old as I am." But the days of the Reformers also passed, and still "the Bridegroom tarried."

Again, other epochs were specially named. Whiston computed the time for 1776; Jerieu, for 1785; Stilling, for 1816; Bengel and Wesley, for 1835; Miller and others, for 1843; Sander, for 1847; Schmucker, for 1848; and many devout people looked to these dates as marking the time in which the Bridegroom should come. But all these years have gone, and yet he tarries. There are some who are very confidently expecting him to come in 1862, others in 1866, '7, or '8. "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only." (Matt. xxiv. 36.) He may come in one or the other of these years; but it is not unlikely that they will

all pass and find him still tarrying. We certainly cannot be very remote from the time; but it is presumption for any one to undertake to tell when it shall be. This, however, we know,—that in preaching and hoping that it is near at hand, and that any year these heavens may open and reveal to us the Son of God, we preach and hope as the apostles did, and put ourselves in the attitude of the best Christians in the purest periods of the Church.

I know that the facts I have just cited have furnished infidelity and rationalism a copious fund for sarcasm. Skepticism scorns a revelation so indefinite and liable to mistake on so important a point; and there be many even Christian men who are so affected by the jeers brought against them from this source, that they ignore the whole subject, and find no place for it in their studies, their sermons, or their hearts. But I learn from it quite a different lesson than that which brands Apostles as fanatics and the words of my Saviour as fables. I find in it a proof of the truthfulness of Scripture statements, and of the great wisdom of the Author of salvation. It proves the truthfulness of the Scriptures, in that they everywhere tell us that it is not for us, nor any man, to know the times or the seasons. It exhibits the Savior's unsearchable wisdom in so arranging what he has said about the time as to secure the same practical effects for every age, without confining the promise to any.

It is one of the objects for which Christ is dealing with his people in this world to teach them hope, watchfulness, fidelity, humility, earnest inquiry, and reverential awe,—and this in a large degree by means of the great and soul-moving theme of his return in power and glory to judge the world. Consider, then, what would be the effect if the hour of that return were definitely announced, as compared to the peculiar uncertainty in which it is left. I put the case in the language of another:—"If, for example, it be our duty to hope and haste unto this glorious epiphany, how is the preservation of this hope consistent with a certainty,—and still more a certainty of distance? Would not the anxious and desiring solicitude that hangs upon the prospect of his appearing be suddenly (for all save the single generation that was to witness it) chilled into indifference by knowing it postponed in his own infallible announcement? Again: if he would keep us in that state of watchfulness which he has himself so often and earnestly impressed, is it not to neutralize his own purpose, to remove the uncertainty which alone can make that vigilance necessary? If, too, it be his declared intention to test our fidelity, does he not destroy his own avowed test by rendering preparation necessary only to those who are apprized of his approaching presence? He desires to keep us humble, as the sole path of ultimate exaltation. This very limitation upon the most awful of all points of knowledge is eminently calculated to cherish such a temper. Yet he would also habituate us to earnest inquiry and a holy curiosity as to his will and movement: to publish them is to supersede it. And he would have us revere and dread even while we trust and love him; and this he accomplishes, as in other ways, so by shrouding his march in mystery, revealing enough to win affection and guide to duty, but reserving his deeper purposes for the council-chamber of the Holy Trinity. . . . It is a purposed obscurity, a most salutary and useful obscurity, a wise and merciful denial of knowledge. In this matter it is his gracious will that it should be the perpetual subject of watchfulness, expectation, conjecture, fear, desire; but no more. To cherish anticipation, he has permitted gleams of light to cross the darkness; to baffle presumption, he has made them only gleams. He has harmonized with consummate skill every part of his revelation to produce this general result,—now speaking as if a few seasons more were to herald the new heavens and earth, now as if his days were thousands of years; at one moment whispering into the ear of his disciple, at another retreating into the depth of infinite ages. It is his purpose thus to live in our faith and hope; remote, yet near; pledged to no moment, possible at any; worshipped, not with the consternation of a near or the indifference of a distant certainty, but with the anxious

vigilance that awaits a contingency ever at hand. This, the deep devotion of watchfulness, humility, and awe, He who knows us best knows to be the fittest posture for our spirits: therefore does he preserve the salutary suspense that insures it, and therefore will he determine his advent to no definite day in the calendar of eternity."* Skeptics may jeer at it as a weakness of the Scriptures; I take it as a masterly strength. Cold-hearted unbelief may laugh at the expenditure of anxiety and pain to which Christians at various ages have put themselves by supposing that their Lord, in all probability, was to come in their day; but I take it rather as a thing in some respects to their praise,—an evidence of their sympathy with, if not membership in, that virgin company who took their lamps and went out to meet the Bridegroom. Many may set it down to their weak judgment and their want of skill, skill in explaining away the words of Scripture; but I accept it rather as a thing to their credit,—not indeed, that they were so confident in broaching their prophetic arithmetic, but that they so thoroughly submitted to be brought to that vividness of expectation upon this point to which Christ would have us all come, as the most favorable to the development of those graces which alone can fit us for the kingdom to come.

I confess, my friends, that I have but little sympathy with those who are ever harping upon these chronological mistakes of the people of God in other times, and who adduce them as an argument why we should let the whole subject alone and have no expectation with reference to it. I fear that those who thus shrink from all outgoings of anxious desire and anticipation of the speedy coming of the Bridegroom, and who are so impatient with the subject, are not yet in such deep harmony with the spirit of grace and hope as to render them altogether safe if that day were to come upon them in their present condition.

Again, to use the words of the eloquent preacher already quoted, "Nature,—unincorrupted nature,—through all her regions, cries aloud for Him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience, long despised,—her sublime testimony to the Creator, so long questioned or overlooked. But what is this to the demand of grace for the coming of Him who is not only the great God, but our Savior? If the whole creation groaneth and travaileth together in pain for the manifestation of the sons of God, what shall be the desires of the sons of God themselves? What shall be their ardor to realize that liberty of the children of God, of which such great things are spoken? to behold their own lowliness glorified in the glory of the man of Nazareth, their humble labors recognize by the approval of a God once more manifest in the flesh, their persevering faith vindicated, their hope consummated, their charity brightened into a reward eternal and infinite? They know well the value of that union which identifies the triumph of the Savior and the saved. They rejoice to think that, as a humiliated Redeemer came first to point us the path of humiliation, so must a glorified Redeemer point us the path of glory; that the Captain of salvation, who bore the cross in front of his army of believers, must come to teach them also how to wear the crown. Yes: all proclaims and demands the return of Christ to the world,—all, but the unsatisfied heart of man! There alone no voice is heard to welcome the mighty stranger. There alone the dawn of this eternal orb is contemplated with hatred, horror and dismay. Hearts that are inured to the world's corruptions, how shall they hail an immortality of meekness, simplicity, and love? Spirits habituated to seek unholy ends by means yet more unholy, how shall they endure the bringing in of an everlasting righteousness? Those whose whole hopes, prospects, and calculations are bound up with the fortunes of the world as it is, how shall they regard otherwise than with terror this awful revolution in the administration of the universe, when He who now rules behind a mass of permitted evil shall himself personally and visibly assume the reins of universal empire?" And

those who are disposed to sport and jeer at the over-haste in the anticipations of the saints in former ages, and refer to their miscalculations by way of casting odium upon those of similar disposition in the present, have reason to suspect that there is yet something wanting in their own souls to fit them for the solemn administration towards which we are all hastening.

Let each one, then, search himself with reference to this point, and see to it that there be no secret skepticism of heart and no hidden idolatry of self at the bottom of this boasted superiority of enlightenment, and this proud and sport-making indifference towards the great subject of the Lord's speedy return. If we have not learned to "love his appearing" and are not ready to welcome its speedy arrival, depend upon it, there yet remains a great revolution to be wrought in us before we are properly attuned to the spirit of the New Testament or prepared for "the inheritance of the saints in light." May God forgive the unbelief of his professed people, and change the hard-heartedness of those who verily deal with this subject as if they would rather the world should never be redeemed, than that Jesus should return to it as he has promised!

For the Herald.

The Form of Souls.

"The demons are now teaching, through their mediums, that there is a spirit man, who slips out of the material form at death, and leaves his body behind, some as a snake does his skin; only he is so etherealized that he can go through glass, or any other solid substance; and yet when he comes back his friends can shake hands with him as really as ever. To us one thing is certain, the whole proof rests on supposition, based on absurdity. We clip the following from an editorial in the Advent Herald, March 1, 1862:

"We have no reason to suppose that the souls of disembodied men, or their spirits, have other than the same form as the body, and therefore no difficulty in the personal appearance of those described."—G.

We clip the above precious morsel from one of your exchanges. I do not know that the writer intended to call the Advent Herald a demon, or the organs of the demons; but the phraseology certainly would allow one to think so. "That there is a spirit in man" is abundantly taught in Scripture. Job. 32: 8.

That it has form, is also clear. Zech. 12: 1. . . . and formeth the spirit of man within him.

What the demons teach in accordance with the Scriptures I am bound to believe, as much as to reject their errors; and while they teach there is a spirit in man, and that spirit has form, the very words of Scripture sustain them. But when they point to them as oracles to unveil the future, the treatings of Holy writ is as plainly against them. But if they can teach doctrines, or use expressions calculated to bring evangelic religion or truth into disrepute, more than certain ideas, and expressions of the writer of the above, then I am greatly mistaken. For example, comparing the departure of the soul or spirit from the body (which the bible frequently speaks of) to "a snake" leaving "his skin." &c., &c. As to his objection to a spirit going "through glass," &c., the merest tyro in philosophic science would never raise it. Light (admitted by scholars to be a fluid) passes through glass with the same ease it does through the atmosphere itself. I might bring other examples but at present space forbids. D. B.

NOTE. Anything scripturally affirmed,—as that, "Whilst we are at home in the body, we are absent from the Lord;" and that we are "willing rather to be absent from the body and to be present with the Lord," 2 Cor. 5: 6-8—when it is sought to be overthrown by ridicule, the controversy is only between the ridiculer and his God; and any argument expended upon it is only a waste of words. Ed.

He who is always inquiring "what will people say?" will never give them an opportunity of saying any great things about himself.

* Archer Butler's Sermon on "The Uncertainty of Christ's Coming."

* Butler's Sermons, 1st Ser. pp. 33, 36.

Particular Notice.

Our readers have perceived that their papers now come to them by a printed, instead of a written direction as before. It is not improbable that many names have been misspelled, in being transferred to blocks, or something omitted. We will therefore be obliged to any, who notice any inaccuracy, for prompt information that we may correct the same. We would like always, where there is room to put it on the block, to give the first name in full, and also to have "Mrs." or "Miss," as the case may be, precede the name of all our female subscribers. We would therefore request those whose names now come only a first initial, to give us their name in full; and we would like information in respect to any prefix or affix, proper in any instance, that is now omitted. Money for the Herald might be sent at the same time? In transferring to blocks we may also have omitted or misplaced some name, and therefore we would like prompt notice of any irregularity in the receipt of the Herald.



ADVENT HERALD.

BOSTON, JUNE 28, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our Receipts.

Our receipts are very meagre this week.

The first of July we shall have another paper bill of \$400.00 to meet, and we shall need the aid of the benevolent to enable us to do so.

POCKET EDITION OF THE HARP.

A new edition of this compilation of hymns has been issued, and we can now fill orders. Price 60 cents, postage 11 cents. In gilt, \$1.25, postage 11 cents.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Information Wanted.

Our subscribers will remember that we can find their names on our books only by their giving us the Post Office direction to which their paper is sent.

Will "Mrs. John Tenison," formerly "Miss Ellen Irvin," give us her P. O. address, that we may credit her \$2.00, received June 10th?

The P. O. address of Phoebe Densmore, that we may credit her \$4, received May 15th.

Bro. A. Pearce of Providence, R. I. wishes to learn the P. O. address of L. E. Bates.

The Proper Address.

All letters designed for the Herald office should be directed to the editor,—as otherwise they are liable to be delayed. The full postage should also be paid. Three cents does not pay for three or four sheets.

Book Notice.

"The Holy Bible, containing the Old and New Testaments, Translated and Arranged with Notes, by Leicester Ambrose Sawyer. Vol. 3. The Hebrew Poets. Boston: Walker, Wise and Co. 245 Washington St. 1862."

This is the only one of Mr. Sawyer's volumes, aside from his New Testament, that we have seen; and this series is in a much more convenient form, and is of a much finer mechanical execution than that.

As its name imports, "The Hebrew Poets," this volume comprises the Psalms, Proverbs, Job, Canticles, Lamentations, and Ecclesiastics, arranged in that order, with notes on each at the close of the volume, with an occasional note at the foot of pages. The common division into chapters and verses is discarded, though noted at the end of each paragraph; which with divisions into parts, is substituted in the place of the former division. It is universally conceded that the common division often interferes with the sense of the passage; and a judicious rearrangement must be a great help to the common reader, though a retention of the old division in connection, as already noticed, is also convenient for reference and comparison. We regard all renderings of the Sacred Text in the light of so many commentaries on the word; and a comparison of these often serves to make plain what from any single rendering would be comparatively obscure.

Of the accuracy of the rendering before us, we have not the requisite knowledge to be able to give a safe or reliable judgement. It needs to be passed upon in this particular by those who are skilled in this department of learning. As an illustration of the style, we copy the rendering of

PSALM I.

[The good man described and contrasted with the wicked.]

"1. Blessed is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of mockers, but in the law of Jehovah is his delight, and on his law he meditates day and night; and he shall be like a tree planted by streams of water, which shall yield its fruit in its time, and his leaf shall not wither, and all that he does shall prosper. 1-3.

"2. The wicked are not so, but are like chaff which a wind shall drive away; therefore the wicked shall not rise up at the judgment, nor sinners at the assembly of the righteous, for Jehovah knows the way of the righteous but the way of the wicked shall perish. 4-6."

This rendering of the second paragraph, it will be seen, is in harmony with the teachings of the New Testament, of an order in the resurrection—that of the just transpiring 1000 years before that of the wicked. The first view of those holding the common opinion of a simultaneous resurrection, would be that this rendering denies the resurrection of the wicked; but it does so no more than Isaiah 26: 14, which says: "They are dead, they shall not live; they are deceased, they shall not rise;" and which teaches not the non-resurrection of the wicked, but their non-resurrection at the same epoch and to the same honors that will crown the righteous.

We are not prepared to say that we should endorse the notes of interpretation which are given by the author, which need to be duly weighed before any decision is affirmed of them. He has, however, some views of the degree of inspiration with which the several books are written that we have never entertained, and have no reason to suppose we should be inclined to adopt. Thus he regards "Ecclesiastes" as not written by Solomon, but by some pious Sadducee whose view of reward and punishment was limited to the present life, ignoring for all the dead any future reward, and making death an eternal and unconscious sleep. And he attributes its origin to the time of the Asmonean princes. He thus regards it as teaching good morals, but would not refer to it for reliable doctrine. It is true that the same absolute stress laid upon it that denies consciousness to the dead, does equally affirm that "neither have they any more reward." Nor should we venture to quote it for the purpose of denying the express teachings of Christ and the Apostles. We think however it may be understood in harmony with their teachings—by interpreting some of its language not in an extreme but in a modified sense.

Mr. Sawyer is very earnest and enthusiastic in his enterprise, and we are willing he should have a fair trial at the bar of enlightened criticism. But we have not now sufficiently scanned this volume to be able to say how highly we might feel called to eulogize it; nor, on the other hand, how severely we may yet feel called upon to criticize it. We trust, however, we shall be able to judge impartially, to be candid in specifying its merits, and to note any defects in a spirit of enlightened charity.

We will procure it for any of our readers who may order it. Price \$1 per vol. in muslin, 125 in Morocco, per vol. Postage 13 cts.

Seed by the Way Side.

A Stranger writes:

"MR. BLISS—Sir: If you ever receive this letter, please send me one sample copy of the Advent Herald. I have never seen the paper, except a small corner of one, large enough to contain the terms, also the heading and part of a piece entitled 'The Chaldean Monarch's dream.' The date of the paper being torn off I could not tell whether it was ten years old, or one. Still it contained enough to interest me

very much. I wish to see a sample copy, with the view of becoming a subscriber."

Thus a fragment of a single copy adds one new subscriber to our list.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

THE 2300 DAYS.

Continued from our last.

"2300."

This reading, as already shown, has been recognized by the vast majority of commentators as the correct numbering of this extended period.

It may not be known who was the earliest modern writer that interpreted the days in the 8th of Daniel as representative of years. Mr. Mede is often referred to as the first who thus estimated symbolic time; but he regarded these as literal days, whilst the 1260, which he did thus interpret, were so interpreted before his day, as shown in our articles on the 7th chapter.

SIR ISAAC NEWTON, born in 1642, and author of "Observations on the Prophecies," London, 1733, was one of the earliest, if not the first writer who saw clearly the application of the little-horn of this chapter to the Roman power in the East; and those writers may be correct who impute to him the first year-day interpretation of this period. After citing vs. 13 and 14 of Daniel 8, Sir Isaac says:

"Daniel's days are years; and these years may perhaps be reckoned either from the destruction of the temple by the Romans, in the reign of Vespasian; or from the pollution of the Sanctuary by the worship of Jupiter Olympus, [in his temple built by the Emperor Hadrian, in the place of the temple of the Jews,] or from the desolation of Judea made in the end of the Jewish war, by the banishment of all the Jews out of their own country; or from some other period which time will discover." *Observations on the Prophecies*, Lond. Borthwick's Ed. of 1831, p. 136.

Next to Sir Isaac, and extending this period unreasonably into the future, we have

REV. THOMAS NEWTON, D. D., Lord Bishop of Bristol, Eng., author of "Dissertations on the Prophecies," London, 1754. He writes as follows:

"The days without doubt are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days or years; and as the question was asked, not only how long the daily sacrifice shall be taken away and the transgression of desolation continue, but also how long the vision shall last, so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision to the cleansing of the Sanctuary. *The Sanctuary is not yet cleansed, and consequently, these years are not yet expired.* When these years shall be expired, then their end will clearly show from whence their beginning is to be dated, whether from the vision of the ram or of the he-goat, or of the little horn.

"It is difficult to fix the precise time when the prophetic dates begin, and when they end, till the prophecies are fulfilled, and the events declare the certainty of them. And the difficulty is increased in this case by reason of some variety in the copies. For the Seventy have four hundred in this place; and others, as Jerome informs us, read two hundred instead of three hundred. If we follow the reading of the Seventy, unto two thousand and four hundred days or years, then perhaps they are to be computed from the vision of the ram, or the establishment of the Persian empire. If we follow the other reading mentioned by Jerome, unto two thousand and two hundred days or years, then perhaps they are to be computed from the vision of the little horn, or the Romans invading the Grecian empire; and it is remarkable, that the Romans first passed over with an army and made war upon Philip, king of Macedonia, just 200 years before Christ. But if we still retain the common reading, (which is the truest and best,) 'unto two thousand and three hundred days,' or years, then I conceive they are to be computed from the vision of the he-goat, or Alexander's invading Asia. Alexander invaded Asia in the year of the world 3670, and in the year before Christ 334. Two thousand and three hundred years from that time will draw toward the conclusion of the sixth millennium of the world." *Newton's Dissertations* p. 259 Phil. Ed. of 1838.

"In the original there [is] no such word as 'concerning'; and Mr. Lowth rightly observes that the words may be rendered more agreeably to the Hebrew thus: 'For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue,' &c.? After the same manner the question is translated by the Seventy, and in the Arabic version, and in the Vulgar Latin. The answer is (v. 14,) 'Unto two thousand

and three hundred days; then shall the Sanctuary be cleansed.' In the original it is, 'Unto two thousand and three hundred evenings and mornings— evening and morning being in Hebrew the notation of time for a day; and in allusion to this expression it is said afterwards, (v. 26,) 'The vision of the evening and the morning is true.' Now these two thousand and three hundred days can by no computation be accommodated to the times of Antiochus Epiphanes, even though the days be taken for natural days. Two thousand and three hundred days are six years and somewhat more than a quarter; but the profanation of the altar under Antiochus Epiphanes lasted but three years complete, according to the author of the first book of the Maccabees, (Mac. 1: 59, compared with 4: 52,) and the desolation of the temple, and the taking away of the daily sacrifice by Apollonius, continued but three years and a half, according to Josephus. Mr. Mede proposeth a method to reconcile the difference, and saith the time is not to be reckoned from the height of the calamity, when the daily sacrifice should be taken away, (from thence is but three years,) but from the beginning of the transgression, which occasioned this desolation, and is described 1 Mac. 1: 11, &c. But Antiochus began to reign, according to the author of the first book of the Maccabees, (1: 10,) 'in the 137th year of the kingdom of the Greeks,' or era of the Seleucidae; and 'in those days' was the beginning of the transgression, which is described 1 Mac. 1: 11, &c.—that is ten or eleven years before the cleansing of the Sanctuary, which was performed 'in the 148th year,' according to the same author, (4: 52;) or if we compute the time from Antiochus' first going up against Jerusalem, and spoiling the city and temple, these things were done according to the same author, (1: 20,) 'in the 143d year;' so that this reckoning would fall short of the time assigned, as the other exceeds it." *Newton's Dissertations*. pp. 257, 8.

To be continued.

Wright and Peck's Newspaper Director.

For the last three months those of our subscribers whose papers are mailed at this office have noticed that their address is now printed, instead of being written as formerly.

A full description of the process by which this is effected was given in the Herald of the 12th of April; but a sufficient time having since elapsed to test the full utility of the invention, and its practical working, justice to it requires that we should give the result of our experience in this direction. And as some who read this may not have seen the more minute description we then gave, we will recapitulate some of its more prominent peculiarities.

The whole arrangement comprises a machine called "The Director," by which each name is printed; and a "Cabinet," containing the galleys, forms, type, composing stick, blocks, ink, ink-roller, stamper, and everything essential to the preparation for and working of the "Director."

The case of type contains six of each of the letters, figures, and pauses, with the necessary slugs and spaces; which are sufficient to set up any name or address in any newspaper subscription list. These types are made of steel, and are more properly denominated *dies*, they being the reverse, moulds, or matrices of the several letters, &c. They are set up in the manner and with the facility of ordinary type, in a "composing stick," made also of steel, and which is so constituted as to contain only a single line.

Each name or P. O. address is set up singly, and then placed in a small stamping press, one motion of which depresses the surroundings,—on the grain edge of a small block two inches long, three fourths of an inch high, and one fourth of an inch thick,—and leaves the name or address in beautiful and distinct raised letters.

The blocks thus prepared, are arranged in galleys, each of which will hold rising of a hundred names, and these are arranged in forms, of six galleys each, that slide in and out of the Cabinet like so many drawers,—the forms being labeled "A," "B," "C," "D," &c., and the galleys in each form being respectively numbered "1," "2," "3," "4," "5," and "6," in connection with the letter of the respective form. In these galleys the States follow in their geographical order; the post-offices are arranged in alphabetical order under each state; and the names of subscribers going to any one post-office are in the same alphabetical order. When a new name is to be added, a post-office address changed, or a paper discontinued, it is only necessary to prepare a new block and put it in its place, to take the block from under one post office and put it under another, or remove the block from the list, as the case may be. And the disused blocks may be put by themselves, and alphabetically arranged, so as to be easily found and replaced when again needed.

The entire newspaper list is thus in type to be printed from by the Director; in which each galley, previously inked, is separately placed, and moved by a single treadle motion which presents and prints

each name or address singly, as there is placed over it a newspaper or envelope. It works as rapidly as these can be successively "taken, placed over a name, receive the impression, and be laid aside;" which is no longer than it would take to read the words in quotation. When the last name in any P. O. list is printed, a little bell rings to indicate that the next block contains the name of the P. O. to which that list of names is to be directed; and then the operator, instead of putting under the platen a paper, as before, puts under a suitable wrapper; on which there are to be as many impressions made as the ringing is times repeated.

The blocks have one end of each, for the papers that go in bundles, and one of each alternate block for those that go in single wrappers, so beveled as to serve as the teeth of the ratchet by which they are moved, by a pall connected with the treadle that gives the feed motion, and so the blocks are presented and printed from, one or two at a time, as desired. And the whole process of directing moves along like clock-work.

After a three months trial, and a careful study of all other modes of newspaper directing, we are satisfied beyond a peradventure, that this device is far superior to any other one yet invented for this purpose. Its trial has been intirely satisfactory. The use of it changes the toil of newspaper directing to a pleasure; in two hours it accomplishes with ease the arduous labor of as many days; and it dispatches the work so rapidly, accurately, and beautifully, that we doubt not this device is destined to supercede every other one in use for this object. It is just the aid which the newspaper world has so long greatly desired and needed. We have had no occasion to clean our blocks while they have been in use, and anticipate no necessity for so doing, so long as the operator is careful in distributing and applying the ink to them, and inking them only so much as is needed. And the machine works in every respect admirably.

The advantages of this device over others, and this over other modes of directing, are the following:

1. Papers can be directed with greater ease, accuracy, distinctness and rapidity, than by any other process within our knowledge.
 2. It lessens the liability to the loss or miscarriage of papers—there being in writing a liability to overlook any name in any week's writing, whilst in this each name must be presented in its order to give its impress on paper or envelope; and in all pasting devices there being a liability for the name to be rubbed off, or halved in cutting, which does not exist when printed directly on the paper.
 3. In comparison with the printing of addresses by the use of metal type, it is very economical—two hundred type-matrices being sufficient for any combination of letters in newspaper addresses, and wooden blocks at one dollar and fifty cents a thousand being a durable and comparatively inexpensive material; to say nothing of the lightness of the forms, and the little danger or little inconvenience of piling galleys of blocks.
 4. The address thus made being with large raised letters, is much more neat and tasteful, than when printed with blocks where the letters are sunken; is much larger and more distinct than can be afforded with metal types; and is much more accurate and uniform than they are liable to be when written; for when once accurately prepared, the address will remain so indefinitely.
 5. This Director occupies but little space in the office; it being not much larger than a common sewing machine, which it some resembles, and the Cabinet occupying still less space.
 6. By the alphabetical arrangement of the blocks, and a corresponding arrangement of the books of account, any name or address can be readily turned to in either, with the same facility that a word may be found in a dictionary, or a name in a city directory, the name and P. O. address being given.
- Any newspaper publisher wishing for any additional information in respect to this device or its working, we shall be happy to supply it.

DECEASE OF DR. WOLFF.

Rev. Joseph Wolff, D. D., the celebrated Jewish missionary, deceased at Taunton, England, on the 5th of May, 1862.

Tangible Evidence.

The following note from a donor, is worth a vast number of merely empty compliments; which will neither pay for paper, nor feed those who set type:

"Bro. BLISS:—Please accept \$5. The Herald is always welcome, I like your Christian liberality, your willingness to answer communications, and your spirit of kindness and of love to those who take exception to your views. This is the strongest evidence of union with Him who loved his greatest enemies."

It is always pleasant to merit the approval of an appreciative auditory; but when the approval is evi-

denced by a tangible reality, we are assured that the approval is heartfelt.

We hope ever, while we are decided in our own views of truth and duty, to be able to respect all honest differences in others. The Bible, and not our own wishes, is our only standard of truth; and when we find others honestly differing in their views of its teachings, it give us pleasure to point out wherein we conceive them to be in error; but as we do not feel responsible for other's belief, and only for our own teachings, it does not disturb us in the least to find brethren widely differing with the view we inculcate.

The "Celestial" and "Terrestrial."

Bro. BLISS:—Will you have the kindness to remark on the 40th verse xv. chap. 1st Corinth: the celestial bodies and bodies terrestrial; the glory of the celestial and the glory of the terrestrial. Does the Apostle speak of these in connection with the resurrection, or will there be a glory of God in the resurrection?

W. S.

By "Celestial bodies," we understand the bodies of angels, in distinction from those of men, which are "terrestrial." The two are here affirmed to differ in a manner corresponding to the difference in the flesh of different orders of animals; which last, though all flesh, are not the same kind of flesh. In other words, there is a great variety in the works of the Creator, which being all in harmony, is one great source of our enjoyment, which would soon cloy if limited to an eternal sameness. What the Apostle is showing to believers, is the great fact that the glory of the resurrection body will be vastly different from that of our present mortal bodies—that as celestial bodies differ from terrestrial, so will the saints' immortal body from the mortal; and as stars differ in brilliancy each from the other, even so may the saints in glory differ one from another, and yet all be glorious.

It is not affirmed that our resurrection bodies will be "celestial"; but the figure used is the simile, or comparison, by which the difference between our present and future is illustrated by that existing between the celestial and terrestrial; and the difference between different glorified saints, by the difference in brilliancy between stars of differing magnitudes.

"The World's Crisis"—Plagiarism.

"To be published monthly, with the expectation of making it a weekly paper, after the first month or two, and an extensively circulated family paper. J. L. Hopkins, Editor. San Francisco, California, May 7, 1861."

The above is the initial of the first copy of a sheet we have received from California. We were about to say that this number is nearly filled with very able articles; but that would sound somewhat egotistical, when we add, as the truth demands, that after twenty-eight lines, headed "Salutatory," the entire paper, with the exception of advertisements, is filled up with the productions of our own pen, in a series of eleven articles, copied entire from our volume entitled "The Time of The End;" which are reproduced in that paper, as if original, without any credit to the source from which they are thus surreptitiously copied.

Such a beginning is not a favorable omen of the future. The publisher of a "World's Crisis," in this crisis of the world, should be sufficiently candid and truthful to give proper credit; but when such wholesale plagiarism is practised, it is entirely inexplicable.

Paradise Heaven.

Bro. BLISS:—I find a difficulty in reconciling some passages of Scripture with my views of the state and place of the departed spirits of the just. The Saviour said to the penitent thief, "To-day shalt thou be with me in Paradise." If Paradise is the place for all the spirits of the just previous to the resurrection of the body, where is Paradise? The Apostle Paul said he had a desire to depart and to be with Christ. Is Christ now in Paradise? or is he where Stephen saw him, "seated on the right hand of God"? or is Paradise and the Throne of God one and the same place?

If I am in an error please to correct.

Yours, in the truth,

SAMUEL JACKSON.

Bath, Maine, June, 12.

Stephen saw Christ, doubtless, only in a vision, as he was revealed to John in Patmos, and to Paul on his way to Damascus. We make a distinction between Paradise and Heaven, which we think was very happily expressed by John Wesley, when he said: "Paradise is not heaven, but it is the ante-chamber of heaven." Christ is unquestionably in heaven. It is equally true that He is in Paradise. But that does not necessarily identify Paradise as heaven, any more than he declared this world to be

heaven when he spoke of himself when on earth, as "in the bosom of the Father," John 1: 18; and of being also still "in heaven," John 3: 13. And though now in heaven, he will never fail of being with his people on the earth to the end of time. To suppose Christ, therefore, to be at the same time on earth, in Paradise and in heaven, is only to attribute to him that Omnipresence which is essential to his Divinity. "Do I not fill heaven and earth, saith the Lord?" (Jer. 23: 24). We can only respond, "If I ascend up into heaven, Thou art there: if I make my bed in sheol," the abode of the departed, "Thou art there." Ps. 139: 8. As the Bible thus affirms Him to be in both places, and yet makes a distinction between the two, we find no difficulty with it so long as we admit Christ's Divinity. And when he shall again visibly manifest himself on earth, while his presence on earth will be more apparent and manifest, and personal, we suppose he will also then as now be still in heaven, and in all the worlds of his creative wisdom.

"THE SECOND COMING OF CHRIST." This is an event the most momentous certainly that can be conceived—that we may now be looking for, though the exact time of its arrival, our Saviour says, was not known to himself, but to his Father only.

Priestley.

Entering into Life Maimed.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." Mark 9: 43.

A writer in the "Home Missionary" relates the following painful circumstance attending a conversion in August, 1861: A few miles from me lives a Swede, a noble old man, who had been for some time a Secretary in the King's cabinet, and for six years a Speaker in one branch of the Swedish parliament. He sought a voluntary exile here, on account of hatred raised against him for energetic measures against the established and in favor of free religion, as the State church was too exacting. The old man was reduced to poverty, so that he was obliged to take a gold medal, which he received in Sweden as a reward of his patriotism, to purchase a plough with.

Last summer, while at work in the sawmill here, he was caught on the saw and his left arm almost torn from his body. As soon as I heard of the accident, I hastened to his house and aided in dressing his wounds and attending him, while we sent sixty miles for a surgeon. His fond wife was frantic with grief; yet in calm heroism lay the old hero with his mangled member resting on his side. We feared he would die before the surgeon came, and I was anxious to do something for his soul.

I could not talk fluently with him myself, so I rode in haste eight miles for a good Scandinavian brother, who labored with him faithfully all night, and in the morning the stern fortitude of this strong man softened into the calm serenity of the Christian's hope. It was a sublime spectacle—a great man lying on his lowly couch. He had no tears for his own bitter anguish; he wept not at the agony of his loved companion; but when the love of God flooded his soul, with streaming eyes and touching eloquence he spoke in broken language of his newfound joys. It was the most eloquent sermon I ever heard.

His neighbors were assembled, and there was hardly one who did not weep with him. At length, after thirty hours' waiting, the surgeon came; his arm was amputated, and he lives, praising God's mercy in afflicting him, and quoting that passage which speaks of "entering into life maimed." It was indeed a wonderful providence, sent on purpose for his soul's salvation. The saw on which he fell was checked, or he would have been sawn asunder.—*Home Missionary.*

The War.

The condition of affairs remain much as at our last issue. Our army occupies a front of about ten miles before Richmond, and at some parts of the line it is said the church spires of that city are visible, and the striking of their clocks distinctly heard by the pickets. The most sad event of the week is the follow:

"Memphis, June 19. The gunboat Conestoga has arrived with dispatches containing the particulars of the engagement at the rebel fortifications below St. Charles, 85 miles up White river. On the 17th the gunboats St. Louis, Mound City, Lexington and transport New National, having on board the 46th Indiana regiment, Col. Fitch, which left here a week ago to open communication with Gen. Curtis' army and remove the obstructions from White river, ascended that stream. The gunboat Mound City, Capt. Kelley commanding, was about a mile and a half in advance, in the bend in the river near St.

Charles, when two concealed batteries opened on the Mound City. Her decks were immediately cleared for action, and soon as the range of the works was obtained the guns opened fire. Capt. Kelley signaled Col. Fitch to land his force below the fort, which was successfully accomplished. The gunboat Lexington and St. Louis shelled the works, under cover of which Col. Fitch gained the rear of the rebel position.

At this juncture a ball from a siege gun on the bluff struck the forward and port side of the Mound City, penetrating the casemate, and passed through the steam drum. The vessel was filled with escaping vapor. Nearly every one on board was scalded. Only 23 of the officers and crew, out of 175, escaped from injuries. The scene which ensued was horrible. Many of the crew frantic with pain, jumped overboard, and some were drowned. The boats from the Conestoga, which was coming up at the time to support the Mound City, were sent to their relief, but the rebels fired on the men in the water with grape and cannister from their field pieces, murdering most who were trying to escape. Being apprised of the state of affairs in the river, Col. Fitch's regiment pushed forward and carried the fort by storm at the point of the bayonet. The rebel work consisted of two batteries, the lower one mounting six field pieces, and the upper three heavy siege guns, managed by from 300 to 400 men under the command of Col. Frye, late of the U. S. navy. About 200 men are said to have escaped. Over 150 are reported killed and wounded; and 30 taken prisoners."

The French in Mexico.

We regret to find the rumor confirmed in our foreign papers that the Emperor of the French designs an extended occupation of Mexico, with a view to overturn the present government of the country. It is affirmed, on apparently good authority, that the city of Mexico is to be occupied under every contingency until October, or the return of the healthy season, when sufficient reinforcements will take possession of every strategic position. Almonte is to be placed in power as provisional President, and then at the proper time, with the protection of French bayonets, the Austrian prince, the Archduke Maximilian, is to be chosen permanent ruler. France will finally take her pay for these services in a slice of Mexican territory, probably the province of Sonora.

Such is the programme attributed in various quarters to France, and which receives some countenance from the course of her officers in Mexico. Spain and England have withdrawn from active co-operation in the scheme, though it is manifest that both are not disposed to see it carried out by France. The London Times openly expresses the desire to witness the location of a strong French army on the table lands of Mexico. Still, the prospect is not wholly satisfactory to the parties concerned. While it was generally believed that the American Union was dissolved, this plan was in favor; but since the announcement of the capture of New Orleans, the tide has turned.

Leading French papers now say that on the restoration of the Union, the American Government will not endure this occupancy of contiguous territory by a foreign government and this high-handed exercise of authority, so menacing to the States; and hence the prosecution of the scheme will surely result in a war between France and the United States. So great has been the change of public opinion in Paris in this respect that many believe the Emperor Napoleon will speedily extricate himself from the predicament in which he has become involved. If, also, the news of a defeat of the French forces in Mexico, which we have lately had, and now confirmed, may tend to a revision and final abandonment of this singular project.

QUEEN VICTORIA VISITING THE SICK.—The following anecdote is related of Queen Victoria:

"The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the house, as he entered the door where the invalid was, he saw sitting by the bedside a lady in deep mourning, reading the Word of God. He was about to retire, when the lady remarked, 'Pray remain. I should not wish the invalid to lose the comfort which a clergyman might afford.' The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England.

SICKNESS.—Sickness should teach us what a vain thing the world is; what a vile thing sin is; what a poor thing man is; and what a precious thing an interest in Christ is.—*Mrs. Savage.*

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

TOUR CONTINUED IN CANADA WEST.

Tuesday, April 13. Bro. Crooken took Bro. Simpson and myself from Townsend to Brantford, and at two P. M. we separated from Bro. Crooken, he returning home. We had enjoyed a very precious visit together, and worked in the Lord's vineyard in the utmost harmony. The parting was touching; we both wept. True Christian sympathy and friendship has not yet left the earth. I thank Bro. C. for his practical sympathy and Christian love, as also that of his noble partner, who is a whole hearted Adventist and every day Christian. Bro. Simpson also parted with me here. He took the car for London, and I for Acton. Bro. S. has shown me every attention, and given me a liberal support in my tour in Canada West. A more kind and genial soul I have seldom met. He took me in his own conveyance to most of my appointments, and rendered me valuable assistance. He has rare natural gifts, and with self culture and close study of the word will become an efficient minister of Christ. He will be remembered among my faithful friends in the Lord.

By a misdirection of those who ought to have known better, I went to Stratford, sixty miles out of my way, in going to Acton. So I put up at the hotel, and then looked about to find some of the "seed of Abraham" who were looking for a "heavenly land," but found none. I went in the evening to the Wesleyan prayer meeting, and took part, by the request of the Pastor. It was an unusual good time. A model prayer meeting, both in the form, and spirit. I scattered some light, and the next A. M., April 16, went on my way to Acton, and arrived in the early part of the day: where I was most cordially received by my old friends Bro. and Sister Adam Dickson of the old '43 stamp. I was at the house and ready for work at once. At 7 P. M. I addressed a fine appreciative audience on the ten virgins, Matt. 25, 1-10. It was a good beginning for the series of meetings that were to follow. The meetings were continued five days, and over the Sabbath, with an increasing interest. The Sabbath, our last day, was a triumphant one. The truth took hold of many hearts. My subjects were the historical and prophetic periods, the signs, and the preparation for the kingdom. I gave them the argument in full for 1868, showing that it did not rest upon any one of the periods, but upon all—both the historic and prophetic times—that are susceptible of a harmonious termination.

The historical period of 6000 is shown by some bible students to terminate somewhere between the years of 1862, and 1880. And as none can with the chasms and interregnums in the Bible account of the age of the world determine the positive year of its close, we must look to other means of knowledge for anything definite on this point. For example: We may look to the symbolical periods, which are given with more definiteness, for light by which to determine the close of this more dubious period. We may take the periods of 1260, 1290, and 1335 years, to settle the point of the termination of the 6000. As the 1335 years bring us to the end of the dispensation when Daniel "shall stand in his lot," in the "resurrection of the just," and the "rest," or "Sabbath," of the people of God, these periods will terminate together and bring the same event. If then the 6000 years may not be determined with positiveness by the history and chronology of the Bible, which relate to that subject; if we, on the other hand, can determine the time when the 1335 will terminate, we shall have light on the termination of the 6000 years,—for whenever these shall end Daniel "will stand in his lot," and all the just shall "enter into the rest [or Sabbath] that remains to the people of God."

In the same way (what may be considered dubious about the "Seven Times" or 2520 years) we may determine their close: these longer periods receiving light by their connection with the shorter and more positive ones.

The argument, in brief, is this: The 1260 days are years. 1 They measure the length of the papal

power. Dan. 7: 25. 2. The sackcloth state of the two witnesses. Rev. 11: 2. Reliable expositors are agreed in giving to this 1260 years a connection and a common commencement with the 1290 and 1335 years. They are understood to relate to each other, and are part of the longer period of the 1336, each of which have an important event connected with their termination.

(To be continued.)

From Sister Mary Green.

BRO. BLISS.—DEAR SIR: Times are very hard here. I have tried to get some of my neighbors to send for the Herald. They like the paper, and would subscribe if they could pay for it. It is a good paper. I know the worth of it. I have taken it since '43. I do not know how I could do without it. It does me good to hear how the Advent cause prospers. We have no Advent preaching here, and no other kind of any account. The harvest truly is great, and the laborers are few. O, that the Lord would send some of his servants to preach the word to the people away out here in Kansas! O, it would do me so much good to hear a good Advent sermon! The paper and the Bible are all the Advent preaching I have. There is no one here to sympathize with me in the coming of Christ. I hope and pray it may not be long until the Lord will send his servants this way to preach his word unto us.

I remain your sister in the Lord,

MARY GREEN.

Riley, Kansas. May 18, 1862.

From Bro. Ebenezer Dudley.

BRO. BLISS:—I have been a constant reader of the Advent Herald from its first publication up to the present time. I formerly supposed the world's conversion was to be accomplished by the preaching of the gospel. After hearing the Advent doctrine I soon found that I was holding views not substantiated by the word of the Lord. I found it written that in the last days perilous times shall come, that the wheat and tares shall grow together until the harvest, and that the harvest is at the end of the world. I continued to search for more light; and found it written in the 4th of Malachi, 5th verse: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." I had not yet found where this prophet of the Lord had yet come, and contented myself that it was useless to be talking about the coming of the Lord until this prophet first came. But after searching the scriptures, I found it written: And if ye will believe it, this is that Elias which was to come. "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17: 12, 13.

The next prophet which is to come is the Lord Jesus, the King of kings and Lord of lords. "And unto them that look for him shall he appear the second time without sin unto salvation." "See that ye come behind in no gift, waiting for the coming of the Lord." "Be ye like unto servants that wait for their lord," etc., etc.

That our position, in embracing the Advent faith and in looking for the return of the nobleman, is true, I have no doubt; but my greatest griefs have been from the evil ones that have sprung up in our midst and turned the truth of God into lasciviousness. Our chapel here in Wallingford lies desolate; the sheep of the flock have been scattered; our harps hang upon the willows. Our last minister who preached to us has shouldered his musket and gone into the war, preferring carnal weapons to those which are mighty through God to the pulling down of the strongholds of Satan. I praise the Lord that he has not called his people to fight with instruments of death; or to be like Cain, who slew his brother. The motto for the Christian is, Thou shalt not kill. And love worketh no ill to his neighbor. See, then, that we walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil.

EBENEZER DUDLEY.

Wallingford, Ct. May 19, 1862.

Our brother Dudley, in paying for his Herald, always has a mite for the A. M. A. Ed.

From Bro. H. Woodbury.

BRO. BLISS:—I think I am one of your oldest subscribers, having read the Herald a good many years. When I left New Hampshire, two years since, I ordered it stopped, as I knew not, in my temporary wanderings, where I might locate. After laboring in the Rocky mountains one season I returned to this place, where I am now only temporarily. Some time last fall I requested my son to pay one dollar, and have it directed to me again,

I have received it since very regularly, in about one week after it goes to press. I have ever felt a strong interest in the subject it advocates, and hope it will be continued.

Very respectfully and hopefully your brother, in hope of redemption,

HENRY WOODBURY.

Leavenworth, Kansas. May 26, 1862.

In Yarmouth, Me.

It will be noticed by my numerous correspondents and friends that my P. O. address is changed, from Richmond, to Yarmouth. By remembering this you will save many letters from being subjected to extra postage, and I shall get them sooner. In the providence of God I am moved to this place, hoping thereby to be able to do the most with the least physical labor. The injury I received two years ago has deprived me of my usual ability to travel and earn my support. Therefore I must conform to such circumstances as seem to indicate duty. I have left a good society of brethren and sisters, who are very dear to me. They are among the best associates I ever had, and are endeared to me by many tokens of kindness. We have toiled and suffered in the faith and hope of Jesus soon coming, and enjoyed many blessings together in the Lord, in the love and fellowship of the gospel; and we hope to dwell with them in the kingdom of God. We are favored here, also, with a good society of kind and faithful brethren and sisters, whom we love in the Lord, and with whom we hope to enjoy the smiles of our blessed Saviour in unitedly laboring for the advancement of his cause. But I can feel but little hope of ever being able again to engage in the work as I have done. It has subjected me to some of the most severe trials I ever had, to realize my physical weakness, and contemplate that I could not travel and "sound the alarm," and preach "the gospel of the kingdom," as formerly. I am scarcely able to do anything. It seems hard for me to be reconciled to do nothing; but God knows best. This may be the furnace I need. May the Lord do with me what seemeth him good; only save me from sin, and give me eternal life at last, through Jesus Christ, my Lord.

Brethren pray for me, that my faith fail not.

Yours in Christ, still looking for his return,

I. C. WELLCOME.

Yarmouth, Me., June, 3d 1862.

From Bro. Thomas Brown.

DEAR BRO. BLISS:—Times are middling hard with me; and I have united in church fellowship with the Seventh-Day Adventists, who through the blessing of God have built up a church in McConnell's Grove, numbering twenty souls, who have covenanted together to keep the commandments and faith of Jesus. I feel to rejoice in the present truth. And I hope, under existing circumstances, that there will be no ill feeling betwixt me and my people and those that I have stood identified with since 1850. I feel satisfied that Adventists have among them the present truth; and therefore let brotherly love abound, ever trying to exhibit the spirit of our Master towards each other. I shall ever feel thankful for the blessings I have received in reading the Advent Herald; and I conclude, while it pursues the course it has in the past, that I will, through the blessing of God, be a subscriber.

As ever, yours, THOMAS BROWN.

McConnell's Grove, Stephenson Co., Ill. June 3, 1862.

There should be no reason why differing views may not be freely discussed in a Christian spirit. Ed.

Maine Mission Fund.

As we are now entered on the last quarter of the year of our Maine Mission enterprise, and wish to be settling up our accounts, and pay our bills before the annual Conference, preparatory for a new effort, we suggest to those of our brethren and friends who have subscribed and not yet paid, that it will aid us much by each one putting the amount subscribed in a letter and sending it by mail to me, at Yarmouth. Where several are in arrears in a place, just put your mite together, and let one send it all in one letter. Bro. Fassett will visit some of the places where you reside, and labor some; but it is not certain to what extent, nor when. We are hoping to see this Mission live through these depressing times, and the hearts of the brethren encouraged to renewed efforts for the coming year.

I. C. WELLCOME.

Yarmouth, Me., June, 4th 1862.

From Bro. D. I. Robinson.

BRO. BLISS:—I saw a question in the Herald a few weeks since concerning the "him" in the 20th verse of the 8th of Romans, and which in the answer was referred to "Adam," which I thought erroneous. I think it refers to God.

1. The word vanity is used in the sense of frailty; mortality; and, by consequence, suffering.

2. God only could subject it to these, the effect of violated laws.

3. Especially He only could subject it in "hope." Adam could only subject it in despair.

4. If the "creature," or "creation," as the same word is rendered, means the material world, then Adam could not subject it to "vanity" or "hope."

5. If it means the animal world, as I think from the whole scope of the context, then Adam could subject it to vanity instrumentally, but could give them no "hope." But it is the same one evidently who gives it the hope that "made it subject to vanity."

6. The material world has no "earnest expectation," or "waiting" for our deliverance. Nor does it groan and travail in pain.

7. The creatures do, and bear it with much patience, till God, who subjected them to this bondage and pain, delivers them.

8. Some refer it to the gentile world, but erroneously. For they no more suffer pain, vanity, bondage, than the Jews; and they received the first fruits of the spirit, as well as Jews, when they believed; and they will not be delivered from the bondage of corruption at the manifestation of the sons of God unless they believe and receive the spirit. But the "creation" is represented as waiting to be delivered, at that time, as well as "we ourselves who receive the first fruits of the Spirit."

That the creatures were made subject to suffering, not voluntarily, or by their own sin, is evident; but by God, who hath done it for wise ends, temporarily, and in hope of a speedy deliverance to a liberty and glory appropriate to the restitution or new creation. Then they shall be in bondage to corruption (corrupt man) no longer. We, even the saints, groan and suffer, notwithstanding our conversion, till the redemption of our body, or the resurrection. And the hope of this saves us, or keeps us alive to our duty, and restrains us from sinning; that we may make sure of such a great and eternal state of glory and joy.

Yours truly, D. I. ROBINSON.

Brooksville, Vt. June 4, 1862.

From Bro. Richard R. Hall.

MY DEAR BRO. BLISS:—I had rather have one Advent Herald than all the preaching I have heard here for seven years past. When I hear the minister of the gospel telling the people that the kingdom of heaven is one thing and the kingdom of God is another thing, or that we receive the kingdom of God into our hearts when we are converted, I wish they were obliged to hear one good Advent sermon.

I have been to a funeral to-day; and O, what a sermon! The preacher said nothing about the coming of Christ, but told how bad Jacob felt when the Egyptians sent for Benjamin. He never said one word about the same body coming up. O, how glorious it looks to me to think that the same body is coming up again. O for the pure walk that I must have before my God in order to be ready for that great day. "Great peace have they that love thy law, and nothing shall offend them."

I have been thinking that my threescore years were almost fled and like an evening gone, and what is done must be done quickly. I shall never be satisfied except the Holy Spirit is reigning in my heart; this will I seek if God permits. Tell the brethren and sisters, Bro. Bliss, that Bro. Hill is striving to serve the Lord, not only in form, but in spirit and in truth. I have been trying to pray for all men; not only for our brethren and the soldiers in the army, but for the secession rebels,—that the Lord would let them have one glimpse of sight at the walls of the New Jerusalem, and see if they would not turn to the Lord and seek salvation, and sound the praise of his dear name.

R. R. HILL.

Waukesha, Wis. June 8, 1862.

Married, by Rev. John A. Heagy, Wednesday, June 4, Mr. GEORGE W. GILBERT to Miss REBECCA J. MOON, both of Morrisville, Bucks county, Pa., and members of Messiah's Church.

OBITUARY.

Died, of brain disease, in Townsend, Canada West, May 22, Bro. JAMES WASHINGTON CROOKER, aged 38 years, 1 month, 14 days. Bro. C. experienced religion at the early age of ten years, and united with the Methodist church in West Flamboro, where he continued an humble and devoted Christian until the year A. D. 1843, when the church granted him license as an exhorter in their connection. During that year he heard and embraced the glorious news of the second coming of Christ, of which he was a warm advocate until his death. He was taken sick the 8th of May, and in about a week typhoid fever set in, which terminated

in his death on the 22d. He was a kind and affectionate father; and is missed by his numerous friends, and the Advent church over which he presided. He leaves a large circle of relatives to mourn their loss. The funeral sermon was preached on the Sabbath, in the Methodist chapel (which was filled to overflowing), by Bro. R. Burtenshaw; who, with the assistance of Elder Campfield, spoke to the bereaved friends from Job xix. 25, 26, 27. But we sorrow not without hope, believing that soon they that sleep in Jesus God will bring with him.

G. A. CROOKER.

DEAR BRO. BLISS:—It becomes my duty to record the death of our beloved sister LUELYA DANNEY, of Kincardine, C. W., who departed to be with Christ on the 4th inst., aged 32 years, 8 months. Her disease was inflammation of the lungs, which after an illness of about seven days proved fatal. The deceased was a daughter of brother John and sister Pearce, formerly of Pickering, C. W., but now residing near the town of Brantford. Sister Daney has been a member of the church for a number of years, and a firm believer in the personal reign of Christ. She loved the blessed tidings of his near return.

It pleased God previous to her illness to show her that the time of her departure was at hand. She dreamed that her husband was sick, that she was attending him, and that by some means they got parted. As soon as she was taken ill she said to her husband, My dream has come. I am sick, and you are attending me. I am going to be taken, and you will be left. We are going to be parted. She suffered much pain during her illness; but seemed to be resigned to her lot, and bore it with great patience. She spent much of her time in prayer and meditation, oft addressing her husband, beseeching him to be more devoted to God, so as to be ready for any dispensation of his providence. On Monday evening she sung her favorite hymn:

There's power in Jesus dying love
To bring you home to glory.

About the last words she spoke were, "Glory, glory, glory; I am going home,"—and fell asleep in Jesus. Previous to her death she said to those that stood round her bed, My dear parents will be here to attend my funeral (which, in the providence of God, proved to be true). During her illness several letters had been posted to her parents, to inform them that her life was despaired of; yet up to Wednesday evening, the day she died, none had been received by them. But as they had long anticipated going to Kincardine, to visit Bro. Daney and family, on Thursday morning, 5th June, according to previous arrangements, brother and sister Pearce, and daughter, in company with the writer, took the cars at Brantford for Goderish; at which place we arrived about 5 P. M. No boat leaving Goderish for Kincardine that evening, we stayed all night with Bro. Clark and mother, of like precious faith. Friday, about 3 P. M., we went on board the steamer Kaloolah, and sailed for Kincardine. The day was calm, and all was pleasant around us; and the thought of 'soon greeting the friends on the other shore, with the expectation of spending a few weeks with them, filled our hearts with joy. But, alas! the messenger of death came. A lady from Kincardine, with whom I had some previous acquaintance, appeared on board the steamer, and, supposing we knew of the circumstance, spoke of our going to attend the funeral of sister Daney. At this moment our joy was turned into sorrow. O! how changed the scene appeared. Here were father, mother, and sister, going with joyful hearts to visit a dear relative whom the later had not seen for more than three years. The breast, that was calm and composed, now heaves with sighs, and expresses grief and bitter lamentation; the eye, that sparkled with joy and gladness, is now flooded with tears. O! when will this weeping time be over, and the joyful morn appear that will bring back the loved ones so dear?

A few hours passed slowly by, when we arrived at the port of destination; and on the following day we met at the house of Bro. Daney, at 3 P. M. The introductory services were conducted by Rev. Mr. Gilbert, of the P. M. church. Then a sermon was preached by the writer, from 1 Cor. 15: 51-55; after which the following favorite hymn of Sister Daney's was sung:

"O! sinner, come without delay,
And seek a home in glory," etc.

The service being ended, her remains were conveyed to the village burying ground, followed by a large number of sympathizing friends, and deposited in their mother dust, awaiting the sound of the last trumpet.

Sister Daney leaves behind her a kind husband and five small children (the youngest of whom is nearly three months old), to mourn the loss of a dear wife and a loving mother; also a father and mother, sisters and brothers, to mourn the loss of

an affectionate daughter and sister. There is great reason to hope in the death of our departed sister that, though she is absent from the body, she is present with the Lord. On the following Monday, in company with Bro. J. Barker, we took our leave of Bro. Pearce and family, as they sailed from Kincardine harbor with weeping eyes and sorrowing hearts, because Lueyla is not. The Lord comfort all the bereft ones in this hour of sore trial. How blessed will be that land where the inhabitant will no more say I am sick, and where the tears shall be wiped from the eyes of them that weep.

S. K. LAKE.

P. S. The above was written in the lonely woods, about ten miles northeast of Kincardine. My palace is the green leafy temple; my writing stand is a beech log, upheaved by the raging tempest; my companions are the little feathered songsters, warbling out their little songs of melody and praise. How sweet it is to be alone with Jesus, where we can meditate upon his works and anticipate the day when there shall be no more curse. The creature, also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. How forcibly these words were brought to my mind while writing these lines. The little birds were singing sweetly around, as though they would fain cheer me with their little songs, when suddenly the dread monster hawk appeared in their midst, and all was hushed in a moment. How true that the whole creation groaneth and is in pain together. The inhabitants of the earth, air, and sea all suffer on account of man's transgression.

S. K. LAKE.

ADVERTISEMENTS.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

The revivals of religion which attended his labors, are here testified to by those who participated in them; and hundreds of souls, it is believed, will ever regard him as a means, under God, of their conversion. The attention given to his arguments caused many minds, in all denominations, to change their views of the millennial state; and as the Christian public learn to discriminate between the actual position of Mr. Miller, and that which prejudice has conceived that he occupied, his memory will be much more justly estimated. The following notice of this volume is from the "Theological and Literary Journal."

This volume is worthy of a perusal by all who take an interest in the great purposes God has revealed respecting the future government of the world. If the first chapters descend to a detail of incidents that are of little moment, and betray a disposition to exaggerate and over-paint, the main portion of the memoir, which is occupied with the history of his religious life, is not chargeable with that fault, and presents an interesting account of his studies, his opinions, his lectures, his disappointments, and his death, and frees him from many of the injurious imputations with which he was assailed during his last years. He was a man of vigorous sense, ardent, resolute, and upright; he had the fullest faith in the Scriptures as the word of God, and gave the most decided evidence that he understood and felt the power of their great truths. Instead of the ambitiousness of a religious demagogue, he was disinterested; his great aim in his advent. . . . His demeanor, on the confutation of his calculations respecting the advent, was such as might be expected from an upright man. Instead of resorting to subterfuges to disguise his defeat, he frankly confessed his error, and while he lost faith in himself, retained his trust undiminished in God, and endeavored to guard his followers from the dangers to which they were exposed, of relapsing into unbelief, or losing their interest in the great doctrine of Christ's premillennial coming.

A Volume for the Times. "THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end." (Dan. 12: 9.) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It presents various computations of the times of Daniel and John; copies Rev. E. B. Elliott's view of "our present position in the prophetic calendar," with several lectures by Dr. Cumming, and gives three dissertations on the new heavens and the new earth, by Drs. Chalmers, Hitchcock, and Wesley. To this is added "The Testimony of more than One Hundred Witnesses," of all ages of the church,

and of all denominations of Christians,—expressing faith in the personal advent of Christ, his reign on the renewed earth, on the resurrection of the just, &c. It is for sale at this office and will be sent by mail, post paid, for 75 cts.—to those who do not wish to give \$1., its former retail price.

Opinions of the press:

"We commend it to those whose enquiries lie in this direction."—*Haverhill Gazette*.

"This book will prove a mine of interesting research."—*Montreal Journal of Literature*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

"As a collection of authorities, it is a curious and interesting book."—*New Bedford Standard*.

"It will be found an interesting and instructive work."—*Boston Chris. Witness and Advocate*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

"The enquiring Christian will find much to engage his attention."—*Due West Telescope*.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—*Christian Secretary*.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—*Richmond Religious Herald*.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—*Albany Spectator*.

"We can cheerfully recommend it to all who desire to know what has been said, and can be said on a subject which will never cease to possess interest, while the prophecies of Daniel and John shall be revered as Canons in the Christian Church."—*Concord Democrat*.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—*Providence Daily Journal*.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—*Star of the West*.

"A compendious collection of Second Advent essays."—*N. Y. Evangelist*.

"This is a remarkable volume."—*International Journal*.

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"It is a publication curious, interesting, and attesting the indefatigable investigation and researches of its compiler."—*Boston Daily Atlas*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"It contains a great number of opinions, by various divines, bearing on the time of the end."—*Chris. Intelligencer*.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—*American Baptist*.

"A great abundance of materials for the prosecution of the study of prophecy."—*Port. Chris. Mirror*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"If one wishes to see the opinions of leaders on this subject somewhat concisely presented, we know of no single volume in which he will find it so well done, as in this."—*Portland Transcript*.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plummer, Lak Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve

of Mr. Farrington, a wealthy merchant and manufacturer. Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

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Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald*.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1'62 For sale at this office.

DANIEL CAMPBELL,
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DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works in Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
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The postage on a single tract is one cent, or by the quantity one cent an ounce.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 28, 1862.

My Mother's Song.

There's melody in every land,
Sweet songs from foreign clime,
Yet loved the most above them all,
My mother dear, are thine.
The memory of childhood's days
Recalls sweet songs to me;
The songs we sang, when all at home,
Beneath the old roof-tree.

And shall I e'er forget the song,
The choicest one to me,
The song of love, that first I heard
Upon my mother's knee?

She sang of heaven, of Jesus there;
Of saints in God's employ;
Of holy angel's watchful care,
Who guard her darling boy;
And as she'd sing, she'd press my head
Close to her heart so true;

O, then it always seemed to me
She was an angel too!
My mother's voice I'll ne'er forget,
That voice so sweet to me;
That song of love, that first I heard
Upon my mother's knee.

And now, though all those days are fled,
These many, many years,
That song recalls my mother's voice,
And fills my eyes with tears.
O, should I, when my time is done,
To heaven's bright home attain,
I know I'll meet my mother there,
And hear that voice again.

Till then I'll ne'er forget the song,
The choicest one to me;
The song of love, that first I heard
Upon my mother's knee.

Down Hill.

(Continued from our last.)

Three years passed, during which John Anderson wrote to me at least once a month, and oftener sometimes; but at the end of that time his letters ceased coming, and I received no more for two years, when I again found myself in his native town. It was early in the afternoon when I arrived, and I took dinner at the hotel.

I had finished my meal, and was lounging in front of the hotel, when I saw a funeral procession wind into a distant churchyard. I asked the landlord whose funeral it was.

"Mrs. Anderson's," he said; and, as he spoke, I noticed a slight drooping of the head, as if it cut him to say so.

"What! John Anderson's wife?" I ventured.

"No," he said, "it is his mother;" and as he told me this he turned away. But a gentleman near by, who had overheard our conversation, at once took up the theme.

"Our host don't seem inclined to converse on that subject," he remarked, with a shrug, inquiring, "Did you know John Anderson?"

"He was my schoolmate in boyhood, and my bosom friend in youth," I told him.

He then led me aside and spoke as follows:

"Poor John! He was the pride of the town six years ago. This man opened his hotel at that time, and sought custom by giving wine suppers. John was present at many of them, the gayest of the gay, and the most generous of the party. In fact, he paid for nearly all of them. Then he began, and has continued ever since, to go down hill. At times true friends have prevailed upon him to stop, but his stops were of short duration. A short season of sunshine would glance upon his home and then the night came, more dark and dreary than before.

"He said he never would get drunk

again, but still he would take a glass of wine with a friend! That glass of wine was but the gate that let in the flood. Six years ago he was worth sixty thousand dollars. Yesterday he borrowed the sum of fifty dollars to pay his mother's funeral expenses! That poor mother bore up as long as she could. She saw her son—her 'darling boy,' as she always called him—brought home drunk many times. And she even bore blows from him! But now she is at rest. Her 'darling boy' wore her life away, and brought her gray hairs in sorrow down to the grave. O, I hope this may reform him!"

"But his wife?" I asked.

"Her heavenly love has held her up thus far, but she is only the shadow of the wife she was six years ago," he returned.

My informant was deeply affected, and so was I; consequently I asked no more.

During the remainder of the afternoon I debated with myself whether to call on John at all, but finally resolved to go, though I waited until after tea. I found John and his wife alone. They had both been weeping, though I could see at a glance that Ellen's face was beaming with hope and love. But, O! she was changed—sadly, painfully so. They were glad to see me, and my hand was shaken warmly.

"Dear C—, don't say a word of the past," John urged, shaking my hand a second time. "I know you spoke the truth five years ago. I was going down hill. But I have gone as far as I can—here I stop at the foot. Everything is gone but my wife. I have sworn—and my oath shall be kept—Ellen and I are going to be happy now."

When I went away John took me by the hand, and the last words he said were:

"Trust me. Believe in me now; I will be a man henceforth while life lasts."

A little over two years had passed, when I read in a newspaper the death of Ellen Anderson. I started for the town where they lived as soon as possible, thinking I might help some one. A fearful presentiment possessed my mind.

"Where is John Anderson?" I asked.

"Don't know, I'm sure. He has been gone these last three months. His wife died in the mad-house last week."

"And the children?"

"O, they both died before she died."

I staggered back and hurried from the spot. I hardly knew which way I went, but instinct led me to the churchyard. I found four graves which had been made in three years. The mother, wife, and two children slept in them.

"And what has done this?" I asked myself. And a voice answered from the lowly sleeping places, "The demon of the wine table."

But this was not all the work. No, no! The next day I saw it in the city court room. But this was not the last.

I saw my legal friend the day following the trial. He said John Anderson was in prison. I hastened to see him—the turnkey conducted me to his cell—the key turned in a large lock; the ponderous door swung upon its hinges, and I saw a dead body suspended by the neck from a grated window! I looked at the horrible face, but could see nothing of the face of John Anderson there, but the face I had seen in the court room was sufficient to connect the two; and I knew that this was all that remained of him that I loved so well.

And this was the last of the demon's work; the last act in the terrible drama. Ah! from the first sparkle of the red wine, it has been down, down, down! until the foot of the hill had been reached.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, N. H.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport, Mass.	9.00
Pardon Ryan, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
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Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Dowd, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

APPOINTMENTS.

ADVENT CONFERENCES will be held by Eld. J. V. Himes, in Danville, C. E., to commence Wednesday, June 18, and continue over the Sabbath.

Fast Farnham, Allen's Corner, C. E., to commence Thursday, July 3, and continue over the Sabbath.

Lectures will be given on the personal coming of Christ, and the evidence of its nearness, connected with other exercises of prayer and conference, by the brethren in the ministry and membership, for the edification of the saints.

J. V. H.

A. M. ASSOCIATION.—The Standing Committee of the American Millennial Association will hold their regular quarterly meeting on Tuesday, July 1, 1862, 10 A. M., at 46 1-2 Kneeland street, Boston, Mass.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec'y.
Bridgeborough, N. J. June 12, 1862.

By Divine permission, the Annual Meeting of Adventists, on Friday the Fourth of July next, will be held in Kingston, N. H. (in a grove most probably), commencing at 10 1-2 o'clock A. M. Elder A. Hale, of Charlestown, Mass., will be with us. Brethren and sister from the sister churches we cordially invite; and whosoever will let them come.

Kingston, N. H., June 16th, 1862.

NOTICE.

Elder HAWKS, who for six years has been preaching for the Bethel Church in this city, has resigned his charge, and is now free to visit any field of labor that may need his services. He preaches the first and second Sabbaths in June at Newburyport, Mass.; June 10th and 11th at Salem, Mass.; 12th and 13th at South Reading. Elder Hawks may be addressed Providence.

L. OSLER.

Providence, May 28, 1862.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch. Our books show John Stewart to be credited \$2 on the 11th of June to the end of the present year. J. L. Fulton was credited June 11th to No. 1075—his last previous credit being only to the end of 1860—according to our books. Mrs. Eeche's paper was changed last week to the same address as yours. If it did not come then, it will this week. She was credited \$1 on the 1st of April, to No. 1101, and her address changed to 3 1-2 South Seventh St.; but as we found she had not been receiving it, we credit her three months farther ahead, to No. 1114. We send the Herald each week to "Dr. F. Scoffin, No. 431 Pine St.," in your bundle of Philadelphia papers; but he writes that he does not receive it. Can you inform us if the street and No. of his address are correctly given? If so, the fault must be in your Post Office. In response to his previous writing, we made a business note and sent him a letter, but he has seen neither.

Mrs. Winslow Goodenough. The full name contains three more letters than we can get on one block. Would you prefer to have Mrs. omitted, and the rest given?

J. A. Heagy. Sent the 13th.

Joseph Barker. On receipt of yours of the 16th we again stop the Herald to J. S., and credit him 47 cts., instead of \$1.65; which leaves just \$1 due office on account, as rendered last week.

W. S. Cutting. Thank you. You did not, however, give the Post Office address, so that we are at a loss in respect to the locality.

A. Pearce. We now find the name of Sarah Eldridge, and credit her \$1.50 on old account, to No. 1075, and 50 cts. on new account, from No. 1097 to No. 1110.

I. C. Burkholder, \$10. Have credited \$4.80 on Herald, to Jan. 1, 1863; sent books the 21st, \$1.49; postage, 33 cents; and balance as you directed. I do not find such a book as you inquire for; but you can obtain here Cruden's large Concordance, which has the definitions of many Bible words in connection with them, and gives the significance of all Bible names. We cannot give the price at this moment of writing, but think it is about \$4. We let any man call us "brother" who sends \$10 to the A. M. A.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 24, 1862.

George Hamilton, Coburg, C. W. \$1.00
The \$2 credited donations from Sarah Eldridge, in Herald of June 14th, should have been recorded as from the Providence Millennial Aid Society.
Isaac C. Burkholder, Lowell, C. W., 3.28

Special Proposition.

"A friend to the cause" proposes to give one hundred dollars towards the six hundred needed to publish the Herald weekly the coming year, provided the amount be made up by other contributors. This is not designed to interfere with the pledges of annual payment, below. Paid on the above, by

"A Friend of the cause" \$10.00
By the same, 2d payment 10.00
" " " 3d " 10.00
" " " 4th " 10.00

May the Lord raise up for the A. M. A. many such "friends."

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Waterbury, Vt.	D. Bosworth
Worcester, Mass.	Benjamin Emerson
Yarmouth, Me.	I. C. Wellcome

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

MESSIAH'S CHURCH, in New York, worship in the Chapel on 11th street, between 3d and 4th avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

RECEIPTS.

UP TO TUESDAY, JUNE 24.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

C. H. Robinson, 1106; John B. Adams, 1127; Wm. Watson, 1095; N. Wait, 1127; Mrs. M. Beckley, 1127; Perry Aikens, 1127; J. A. Winchester, 1127; Geo. W. Wilson, 1127; J. Spear, 1123; E. Aller, 1110; Mrs. M. B. Stephenson, 1127; Capt. N. Champlin, 1127; John Walker, 1127—each \$1.

Harvey Collins, 1153; H. A. Pearsall, 1117; Samuel Fellows, 1135; George Hogarth, 1144; A. Weldon, 1157, and tracts; George Hamilton, 1158; J. Pettenger, 1115, from No. 1061, the previous payment; S. D. Silliman, 1101; R. Wooster, 1132; J. Smith, of S. Vt., 1127; D. Keeler, 1075; W. Goodenough, 1149—each \$2.

S. S. Garvin, 1108, 50 cts.; Wm. Wells, 1075, \$2.50.